

THE
MISSIONARY HERALD.

VOL. XX.

NOVEMBER, 1824.

No. 11.

American Board of Foreign Missions.

MISSION AT BOMBAY.

LETTER FROM THE MISSIONARIES.

THIS letter bears date of January 6th, 1824. Speaking of their services on the day of fasting, which preceded their quarterly meeting, the missionaries say:

We also communed together on the goodness of God to our dear brother and sister Graves, as to her arrival and kind reception in America. Our hearts were especially cheered by the manifestation of the divine goodness, in giving us the prospect, after so long a time, of shortly welcoming other fellow laborers, from our native land, into this great field. We praise the Lord for this cheering prospect, and beseech him to bring them here in the fulness of the blessings of the Gospel of peace, and to set an open door before them, which no man can shut. The prospect of their early arrival here, led us to contemplate, with peculiar emotions, what we conceive may be viewed as indicative of an increasingly favorable disposition in government towards our mission.

In answer to a petition from the American missionaries, the government had granted them not only a burial ground, (which was all they petitioned for or expected,) but had also ordered its complete enclosure with a wall of masonry. See *Her.* for May, p. 149. They gratefully acknowledge, moreover, other unexpected favors from men high in office.

Printing of the Scriptures.

We record, also, with thankfulness the very cheerful and generous assistance, which the Bombay Auxiliary Bible Society has granted us, in the printing of parts of the Scriptures. We did not solicit the assistance, until we had received several intimations that the Society rather wished we would do so, and were most ready to grant us their aid. We stated, in our letter to

the society, that we wished to print, with all convenient despatch, a second edition of Genesis, 3000 copies,—a second edition of Luke, a second edition of Acts, and an edition of the New Testament from Romans to Revelations inclusive; and accompanied it with an estimate of 4000 rupees, as the probable expense of the same. This estimate did not include the 1000 copies of the New Testament entire, which we still keep in reserve, in the hope that the American Bible Society will yet feel able and inclined to encourage and countenance us, and to relieve the funds of the Board by bearing the expense of it. The *additional* 1500 copies of each of the Gospels, which we printed for immediate distribution, had become so nearly exhausted, that we perceived it would be necessary to replenish our stock of Gospels before the whole New Testament could be printed. For this reason we proposed a second edition of Luke. We also calculated on an average edition of 2000 copies of all the portions of the New Testament, and of 3000 copies of Genesis. The society, agreeably to the method they pursued with the Surat Mission, wish to consider themselves as receiving those portions of Scripture, when printed, to the amount of their donation, should they choose it, though they would be principally left with us for distribution. We could of course feel no objection to such a stipulation. Genesis is now about half through the press. Of this we printed an additional thousand copies, as far as the 30th verse of the 19th chapter, to be distributed as a tract.

Since the date of our last letter we have printed a second edition of John's Gospel, 2,500 copies; and 3,500 copies of a tract containing forms of prayer, hymns, &c.

Distribution of Books.

Though for the present somewhat restricted, in one direction, we still have a great range, and an encouraging demand,

for our books. As a partial supply for the Scottish brethren, we have sold to their Society's Committee here 325, and to the Bombay Bible Society 375 portions of the Scriptures. Of the latter, a larger number was wanted; but our stock would not allow us to furnish a larger supply. To the Belgaum Religious Association we have at several times sent about 1,000 tracts and portions of Scriptures, at their request, and in return for the several donations which they have made to our mission.

Our Superintendent of schools, we occasionally direct to leave his ordinary route, and to go to particular places for the purpose of distributing books. East of Bassen, and north of Tannah, is a mineral spring, held in idolatrous veneration by the Hindoos. A large concourse of pilgrims visit it about the beginning of May every year. Samuel, and one of our schoolmasters from Tannah, went there and easily distributed the 3,000 books, which they took with them, and could have distributed more had they been furnished with a greater number.

A few miles to the north of Bassen is the tomb of a celebrated devotee, to which the people, in still greater numbers, perform an annual pilgrimage. This takes place in November. Our Superintendent of schools went there, and distributed more than a thousand books, in about two days, and many more were asked for. Our present superintendent is a Roman Catholic of the fishermen cast, and gives us much satisfaction. We have agreed to employ him till the rains, in the distribution of books in the Konkan. We hope in future to make more use of such opportunities, as the native pilgrimages afford, for an easy and extensive distribution of books, that these silent preachers may travel all over the country, revealing, by the aid of the Holy Spirit, to the ignorant and perishing, the knowledge of God and the way to heaven.

A printing office had been completed, on the vacant ground adjoining the chapel, but is barely sufficient, on account of the narrow space of ground, to accommodate the printing establishment, even on the scale on which it is at present conducted. As a small piece of contiguous land could be reasonably purchased, and is much needed, the Committee have consented that it should be bought.

Schools.

The number of schools had increased to 26, containing 1,454 scholars. Owing, however, to their adverse habits and light esteem

for education, but about 1,200 are usually present at the same time.

A female school has been recently commenced among the Jews in Bombay, which we have named the "*Salem School*," thinking it would meet the wishes of the Association of Ladies in Salem, as expressed in a letter from Mrs. Cornelius, better than any other school, which we could select.

Having been gratified by a kind letter from the Rev. Justin Edwards, informing us that several families in Andover, Mass. had raised \$60 for the support of a Jewish school under our care, we selected the school at Rawadunda, and have named it the "*Andover School*." It contains from 25 to 30 Jewish children, which is a larger number than any other of our unappropriated schools contains. The whole number of scholars in the school, according to the teacher's list, is 84. The teacher was employed, for some time, as a superintendent of our schools.

We are not without hope of obtaining some assistance to our schooling department from the inhabitants of this place. In this hope we have printed the Report of our Schools, and the plan of an Association, which we send you with this. From these you will learn some additional particulars concerning them.

At our last meeting we recorded among our mercies and encouragements, the pleasing intelligence of associations formed in America, to invoke the blessings of God on our poor labors. It often cheers our hearts to reflect, that in our dear native land, so many of God's children remember us in fervent prayer at the throne of grace. The gracious Lord enable them to abound more and more in this greatest work of love, which they can perform. It is our resolution to endeavor to increase daily in love, labor, faith, prayer, hope, and submission. May God grant us grace so to do, and, in his own set time, cause his work to prosper in our hands.

At our last meeting, we also agreed to write to the London Tract Society, stating the greatness of the field around us for the operations of Tract Societies, thus opening the way for them to furnish us with some funds for this particular object, should they be inclined to it.

Manner of spending the Sabbath.

In October, a Sabbath school was commenced at our chapel. Several children, in addition to the charity children in the mission families in Bombay, attend. It is taught by Mr. Garrett, from about nine A. M. to twelve o'clock. In the same hours, Mr. Hall sits in the front portico of

the chapel, with books, and often has occasion to read to, or to address, a considerable number of people, who, as they are passing, stop a while to hear, or to receive books. The afternoon is taken up by the catechising of the schools, their reading the Scriptures, and the lectures, as we have before stated. In the evening, at half past seven, we attend worship in English. From 30 to 50 attend at present. Most of these are soldiers from one of the European regiments. Some of them we trust are truly pious, and all are very attentive.

We grieve at having to communicate to you tidings of the death of our fellow laborer, the Rev. D. Mitchell, who died a short time since, near his station, Bankote. This letter goes with his widow and orphans to England.

In concluding our letter, we beg to offer to yourself, to the Board, to all our dear Christian friends, our warmest thanks for all your and their kind remembrance of us, and for all the letters, pamphlets, books, &c. which are sent us. We remain, dear Sir, your very affectionate fellow servants in the vineyard of our Lord and Savior.

Extracts from the "Report of the Native Free-Schools in Bombay and Vicinity, under the direction of the American Missionaries."

In regard to this Report, it may be proper to remark, that it was written in a guarded manner; and, in consideration of the tone of religious feeling among the Europeans at Bombay, the importance of schools as auxiliary to the evangelizing of the natives, was not brought so prominently into view, as, under other circumstances, it might have been.

In the schools are taught, *in the Marhatta language only*, reading, writing, arithmetic, grammar, geography, and some of the most simple parts of astronomy, and other scientific and general knowledge. It is, however, cause of deep regret, and a main barrier to their proficiency in these higher branches, that the children leave the schools, in compliance with custom and necessity, at so early a period.

Great pains have been taken, and with very encouraging success, to draw their attention to the art of reading, and to give it that importance in the scale of education which it obviously merits, but of which the natives themselves have no adequate conception. The Christian Scriptures are a principal class book *in all our schools*, and such other ethical compendiums as are commonly used in English schools.

We do not attempt to teach the English

language to any of the scholars, because we fully believe that, while it might prove advantageous to a *few*, it would prove a real injury to *many*; since the number of native youth, who, in shameful neglect of their own language, spend their time and money to acquire a smattering of English, in hope of obtaining situations in European employ, is probably four times as great as the number of those situations. The greater part therefore must, of necessity, incur the most vexatious and paralyzing disappointments, and sustain inevitable and irretrievable loss. This evil, already extensive, would only be increased, we conceive, by a wider diffusion of the study of the English language.

Though the elements of divine revelation are taught in our schools in the most plain and simple manner, the children are not *required* to yield their assent to them; yet the insensible, unseen, and ultimate influence of those principles on their youthful minds, can hardly be doubtful.

As the demand for charity schools to educate the rising generation of so great a population as surrounds us, is so urgent and so extensive, and the means of meeting it so deficient, it has, from the beginning, been our unwearied study to know how far we could possibly make the charities of the benevolent, entrusted to our care, go towards attaining the great object. At first, being without experience, and yielding, as is too often the case, to fearful but groundless apprehensions, we thought that, to ensure success to such a system of instruction as would be in perfect unison with our professional pursuit, it might be necessary to hold out greater pecuniary inducements. Accordingly, to our first teacher, who was a brahmun of established reputation, we gave at least one third more than our present rate of allowances. But almost as soon as it was known to be our intention to establish schools, we had applications from other natives equally well qualified to teach, who tendered us their services, and even begged us to employ them, on terms not more advantageous to themselves than those which we have since established. Those terms are one rupee a month for five boys exclusive of rent for rooms. We allow the teachers also to receive from the scholars those trifling presents of rice, &c. which, from feelings of respect, are customarily given. As a motive to diligence in instructing the children in the art of reading, a branch of education so much neglected in their own schools, the teachers are liable to a reduction of their pay, if through remissness, they do not bring their scholars forward in reading, so that at least one half of them can read in easy lessons. We have it in contemplation also, and the experiment is

commenced, to adjust the pay for instruction to the actual attainments of all the scholars individually, in the several branches in which they are instructed. We anticipate essential benefit from this plan.

The very responsible duty of fixing the expenses of schools at as low a rate as is practicable and just, is continually urged upon us by every consideration of the vast extent of the demand for them, and by the immense deficiency of appropriations already made, or likely to be made, to cover that demand. Indeed, to be profuse in the expenditure of Christian charities in any case, involves a palpable absurdity, and a want either of discretion or fidelity.

Should it be said that it is necessary to raise the allowances to the teachers in order to obtain competent men and to secure their continuance in the employ, we reply, that, so far from experiencing any difficulty in obtaining teachers, we have been obliged for want of larger funds, to refuse a large number of applicants who were competent to the business; and that during our experience of seven years in the management of schools, not a single teacher has left our employ for a more lucrative one, if we except a very few cases in which the teachers had proved themselves unworthy of their charge, or found the place where the school was located not to furnish a sufficient number of scholars. The latter circumstance can occur only in small villages, and in a few such instances, where we thought it particularly desirable to establish schools, we have made the teachers some allowances in addition to the one rupee per month for five scholars.

As to the *qualifications* of the teachers, we select such as are competent to teach all that is usually taught in their own schools, and from the time they enter our employ, we consider *them* as *scholars* in a course of study and improvement; and when the requisite elementary books, now in a course of preparation, are put into their hands, their proficiency will soon be far more than sufficient to carry their pupils forward in the elements of learning as far as they can possibly go, until they are in some way induced to remain longer at school than they have hitherto done. And it would be highly gratifying to us and beneficial to the cause of education here, were a judicious scale of premiums to be furnished, to induce a select number of the most promising boys in the schools to continue longer at their studies. From the great poverty of the people, it is, in many cases, so difficult for the parents to dispense with the services of their boys after they become able to render them any kind of assistance, that their valuation of further attainments at school is totally in-

sufficient to counterpoise the difficulty. While this is the deplorable fact, it is presumed that, in a sufficient number of cases, one or two rupees a month, by way of premium, would be sufficient to secure the protracted and regular attendance of the most promising boys. Indeed, it seems almost indispensably necessary that something of this nature should be done, and we ardently hope that the offerings of a benevolent public will soon enable us to extend such encouragement to *some* of our cleverest scholars.

We are sensible, however, that the great ends of education are to be effected by the general diffusion of a moderate degree of learning through the great mass of community, rather than by promoting to higher attainments, a small number of that community; and that, to instruct the *few* and neglect the *many*, is directly to contravene that grand principle which has now become so popular in England and America. We contemplate a community in nearly the lowest scale of mental improvement. "The amendment must begin from the lowest step. It is only by facilitating and encouraging the education of a rising generation, that any thing solid can be done; a process to which I am satisfied the parents will every where be found eagerly disposed, from what they have seen of the advantages of our science." So said that noble patron of native free schools, the Marquis of Hastings, in a public discourse, in the college of Fort William.

We have before us also a report of an institution for the support and encouragement of native schools in Bengal, in which it is stated, that there, the economy in the management of them is so strict, that the entire expense, on an average, for each child, is but "nearly three rupees" a year. But at the rate we pay, each boy in the school, costs on an average, three rupees, two quarters and fifty reas.*

It may be interesting to some to be informed that our schools contain 136 Jewish children, and 54 females, of whom 29 are Jewesses. It is but very lately that we have made particular exertions to bring female children into a course of instruction, and the success of our efforts has far exceeded our expectations. We have recently established a school which we call the "female school," in which there are seventeen Jewish girls, with a prospect of the number being increased.

Five of our schools are supported by small associations, mostly *female*, in America, and receive a name significant of their benefactors.

On a subscription paper, appended to one of these Reports, about 3,000 rupees, or

* About \$1,62.

about 1,300 dollars, were subscribed by European residents. Five hundred and ninety-five rupees, of this sum, were *annual subscriptions*. This shews the estimation, in which these schools are held by gentlemen residing on the spot, some of whom possess the highest mental cultivation.

Mr. Garrett states, that, according to late accounts from their brethren in Ceylon, the several stations in Jaffna had been graciously visited with an outpouring of the Spirit. Hopes were entertained with respect to the conversion of more than 60 or 70 natives, chiefly belonging to the Charity Boarding Schools; and others were unusually disposed to anxious inquiry on the subject of religion.

PALESTINE MISSION.

JOURNAL OF MR. GOODELL AT BEYROUT.

It will be remembered, that our numbers for July and August contained the united journal of Messrs. Bird and Goodell at Beyrout down to the close of the last year, when the former left that place, in company with Mr. King, for Jerusalem. We now make a few extracts from Mr. Goodell's journal, descriptive of the country, of its inhabitants, &c.

Roads, Cultivation, &c.

Feb. 10, 1824. Accompanied Mr. Lewis to Antoor, for the sake of getting a quantity of Hebrew and Arabic Scriptures, which belonged to Mr. Fisk. The former part of our way was on the shore of the Mediterranean, and we had to ford several rivers, which rushed down from the mountains on the right. The latter part of the way was up and down the sides of Lebanon, which are very rocky and precipitous. The animals of this country, after looking a while for a good foot-hold, pick their way with great carefulness, and will go where in New England it would be thought impossible. They generally follow the same track, till it appears to be rendered impassable, and then select another; and, when this is worse than the former, they return to the old track. A false step would, in some instances, prove fatal. As the mountaineers are more secure in proportion as their ways are impassable, they have of course, no inducement to repair them. But as knowledge shall increase, and religion shall revive, and liberty shall be enjoyed, those improvements, which are made in other Christian countries, will doubtless be made here. When

God shall "bring back the captivity of his people," the proclamation will go forth, "Cast up, cast up the high way, gather out the stones." Saith Jehovah, "I will make all my mountains a way.—Every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain."

It was gratifying to find among the peasants of the mountains so many marks of industry.—Almost every spot of earth, which was not reserved for the sake of the pines, or for pasturage for the flocks, was sown with grain, or set with vines, or planted with mulberry trees. As silk is the principal article of traffic, the mulberry fields are most abundant. They are all made level, however steep the mountain, by banking up the lower part with a wall, whose height is of course as the steepness of the ground, and the width of the field. To see these fields of mulberries rising one above another, even in some instances to the very summits of the adjacent hills, cannot fail to remind the Christian observer of the ancient prophecy; "Is it not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"

On the 11th, Monsignor Gondolfy, the Apostolical Vicar for all Syria, called to welcome Mr. Lewis on his return. In the course of the conversation he remarked, that the order of the Maronite Patriarch, suppressing the Scriptures, (See Miss. Her. for July p. 215.) was without his knowledge, without any consultation with other ecclesiastics, and without any authority from Rome.

Convents, and Ringing of bells among the Mountains.

Spent most of the day in rambling alone through the fields, and pines, in climbing the rocks, and in viewing the humble cottages of the mountains of Lebanon. Towards evening, returned and walked on the terrace of the college of Antoor. From the terrace, I counted 12 convents, situated on the adjacent elevated peaks of the mountains; and every few minutes my attention was arrested by the ringing of the bell, (the first I have heard in this country,) calling the monks or nuns, in one or another of these convents, to their routine of devotion, to some "silver saint, or golden god." As the sound was wafted on the evening breeze from mountain top to mountain top, it came sweetly to my ear, and I wept as it reminded me of the churches, and colleges, and academies, of my native country. As I turned my thoughts to the superstitions, and idolatries, with which it

was associated, and to which it was made subservient in these "chambers of imagery," my tears flowed afresh, and I endeavored to pour forth the prayer of the prophet, "O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy."

Climate in February.

Mr. Goodell speaks of tempests of wind, hail and rain, accompanied by much thunder and lightning. At this season, the rain sometimes continues from five to seven days; and then only two or three days of sunshine are enjoyed before another storm commences. The general range of the thermometer was between 50° and 60°. But on the 5th of March it was at 80.

During the continuance of the storms, our cold stone houses are wet, and we sit without any fire, wrapped in our cloaks, till the sun mercifully appears to dry our houses, our beds, and other furniture. But we have great cause to bless and extol the King of Heaven, all whose ways are right, that we have been favored with uninterrupted health.

15. I went with a copy of the Arabic Bible to a house in which several families reside, and in which I found, also, a number of visitors. Four young men present read each a portion of the word of God, whilst the rest listened. To encourage them to spend the Lord's day in reading the Scriptures, I afterwards carried over a copy of the book of Genesis and gave them. When I came away, they all said, "The peace of God be upon thee;" and one very little boy, who had read a part of the first Psalm, cried, as long as I could hear him, "My peace upon thee! My peace upon thee!"

Two Greeks called for tracts, with which I supplied them. When I told them of the printing press, which was in constant operation at Malta principally for the Greeks, they replied, laying their hand upon their breast, and raising their eyes towards heaven, "It must all have been done through the tender mercy of the Messiah."

On the 20th Mr. G. met with the Rev. Samuel Cooper, a Catholic priest, from Philadelphia, in the United States, who was going on a pilgrimage to Jerusalem.

Want of Religious Instruction.

The priests of this country, I believe, are in no instance known to visit the people for the purpose of instructing them. All their duties are public ones, and most

of these are performed in a language, which is not understood by the common people. The service of the Romish church is in Latin; that of the Greek church, in ancient Greek; that of the Syrian and Maronite churches, in Syriac; that of the Jews, in Hebrew; that of the Turks, in Arabic. In most instances, the common people of these different sects know almost as little of the language in which their religious service is performed, as the people of America know of old Saxon. It may be truly said, that they "all feed on ashes." They "worship they know not what." "They grope for the wall like the blind, and they grope as if they had no eyes; they stumble at noon-day as in the night;" and they "know not at what they stumble." In reading the prophets one cannot fail to be struck with the exact picture, which they have given even of this very generation. In the 6th chapter of the prophecy of Jeremiah, for instance, there is, so far as my observation and information have extended, an almost perfect representation of the character and wretchedness of the present inhabitants of this country.

Vernal Scenery.

March 19. For the last fifteen days, we have had a cloudless sky. The orange trees are now in bloom, the mulberry trees, which were stripped of their leaves in December, are now clothed afresh; the fig-tree is just putting forth her green figs; and the flowers, which have been abundant through the whole winter, have now a livelier hue, and diffuse a sweeter fragrance. We look abroad from our terrace, and lo, all nature wears the aspect of loveliness. To the left is the city of Beyrout; and beyond it "the great and wide sea;" which now lies unruffled as far as the eye can reach. Before us, in the east, is a delightful prospect of Lebanon, ascending sublimely above the clouds; while, to a great extent around us, are gardens and fields, or rather forests in all the luxuriance of spring, embosoming the numerous cottages of beings, "made a little lower than the angels." "The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come, the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell."

A Turkish Funeral.

20. This morning a Turk of considerable distinction was buried. This event was early announced by the screams of the women as they passed mournfully along to

the place of interment. They, being collected in great numbers, and in still greater numbers among the graves, wrapped, as they are on all occasions, in a large white sheet, smote upon their breasts or waved their handkerchiefs in the air, and addressing the deceased, cried, "You are gone! you are nothing! you are dead! You have no mother to weep over your grave! you have no sister to weep over your grave! Why did you die! O why did you die?" They would then vent their feelings in the loudest screams, and appear frantic with grief. After this had continued more than an hour, being repeated on every accession to their numbers, a large concourse of men appeared with the corpse, and with various garments and articles of the deceased, and with about twenty banners unfurled. They walked fast, all singing and bowing down their heads to the earth. The standards were placed, several together, in opposite points near the grave, and all the men arranging themselves around them, went through their service on a low key of voice, but with all their strength, and at the same time bowing their heads and bodies, with all the violence possible. The body is always, I believe, taken out of the coffin to be placed beneath the ground, and the coffin returned to the city for future occasions. Every morning and evening, for perhaps a month, the friends visit the grave; the women and children to strew myrtle upon it, and the men to say their prayers with the vehemence above described. This burial-place I should think, contained not less than ten acres of ground. There are two others near the city, which are not so large. The graves are generally arranged with great order and neatness.

As we walked along, and viewed these numerous "grassy hillocks," on the right hand and on the left, and asked, "Where are now the souls that once animated the bodies of this great congregation of the dead?" it has been an awful reflection, that not one professed follower of the Lamb rests in gentle slumbers here. Not an individual, who could say, "I am a friend of Christ, and hope to live and reign with him forever," was ever permitted to lodge in these darksome cells, until the bright morn of delivery from the abodes of corruption. O ye disciples of Jesus, who hope to have a part in the first resurrection, is it nothing to you, that generation after generation of the deluded followers of the false prophet go down to the grave with a lie in their right hand? that they give up the ghost, if not execrating, yet abhorring the very name of that Savior, whose blood only can wash away their pollutions, and make them fit

for a holy heaven? Among the many objects of prayer, which the churches have before them at the "Monthly Concert," let this be one,—that, amidst the present political disturbances and revolutions in these countries, the way may be prepared for preaching "the Gospel of peace" to these men of cruelty and blood, and for directing unto Him, who is "the way, the truth, and the life," these wanderers from happiness and heaven.

Another Missionary to Palestine.

21. Some Arab women called in the morning to whom I read the Scriptures. Just before we commenced our public services at the house of the consul, our hearts were cheered by the arrival of the Rev. Mr. Cook, a missionary from England. He was sent out by the Methodist Missionary Society, and spent several weeks at Malta in the family of our dear brother Temple. It is one pleasant part of our business to cultivate an acquaintance with missionaries from different societies, and to unite our counsels, our efforts, and prayers with theirs for "the peace of Jerusalem;" and we are happy, as they pass to and fro, to be able to accommodate them with a little chamber in our own house. It is indeed a little one, just large enough to contain "a bed, and a table, and a stool, and a candlestick," together with a few books, and is emphatically the *prophet's chamber*.

22. By Mr. Cook we received our Firmans from the grand Signior, giving us permission to travel with our families in any part of the Turkish empire. They had been forwarded from Constantinople to the care of Mr. Lee at Alexandria. We received also several packages of books, pamphlets, and letters from our dear Christian friends in various parts of America. Extracts from some of these letters, which contained interesting accounts of the work of the Holy Spirit, were translated into French, by Mr. Cook, to be sent by him to the south of France, where he has labored as a missionary, to encourage the poor Protestants there to pray more fervently for "times of refreshing from the presence of the Lord." Who can tell how many of God's suffering despised people may be comforted and quickened, and how many sinners may be converted, by means of these extracts! Who can tell how many souls our correspondents may meet in heaven, in consequence of them. In the communications, which our Christian friends make us from time to time, let them remember, that the influence may not only be felt in the soul of the missionary, but may be conveyed to

others also, of different nations, and kindreds, and tongues."

Mode of Travelling.

April 2. For the sake of enjoying, for a few days, the mountain air, and with the hope of finding a girl to take care of the babe, we all, with the daughter of the English consul, rode this day with Mr. Lewis to Antoor. The mode of travelling in this country is on horses, mules, and asses, generally the last. The country is too rough to make much use of camels; and the native Christians are in perpetual danger of having their horses, or mules violently taken from them on the road, and pressed into the service of the Pasha to carry some express. As the traveller always takes his bed with him, this, with the blankets, &c. is placed upon the ass, and the traveller upon the top of the whole, without bridle or stirrups, and nothing but a single cord tied round the head of the poor animal to guide him. He paces along at the rate of two or three and a half miles an hour, according to the road. By means of ropes, however, I furnished the ladies with stirrups, and in this style, which forcibly reminded us of patriarchal times, we left Beyrout at 2 o'clock in the afternoon. As we were all in the English costume, and as the ladies were without veils, and rode in the English fashion, (unlike all the women of this country, who always ride like men,) we of course excited some observation. Men, women, and children ran from their cottages and fields to gaze. They had never witnessed such a sight before. They were, however, not wanting in civility, though in some instances rudely expressed, and they invariably returned our salutations with much appearance of friendliness. Owing to unavoidable interruptions, we did not reach Antoor, till near two hours after sunset. The night was dark, the way exceedingly rugged, some of our beasts fell; and the Arabs, as is always the case in any difficulty, were very contrary. But, through the tender care of our heavenly Father, we arrived in safety.

LETTER FROM MR. BIRD TO THE ASSISTANT SECRETARY.

THE letter, from which the following extracts are made, was written at Jerusalem, on the 27th of last March.

Whatever relates to the prosperity of Boston, will never fail to interest our feelings, especially if that prosperity is of the religious kind. Your account, therefore,

of what we trust God has been doing to revive his work among you, was read with peculiar pleasure. We pray that the blessed Almighty Spirit, which, from the day of Pentecost until now, has accompanied the preaching of the Gospel, will continue his renovating influences in your city. On this hill, where the Redeemer suffered, I sit, and gaze through my window at the Mount where he gave the parting assurance not to forsake his disciples in the work of preaching his Gospel. I look down on the grassy area around the former temple, where possibly it was that the thousands were suddenly pricked in their hearts at the preaching of Peter. I trace the Gospel from that day, as it spreads on the right and left, to the coasts of India, and America, and find, through the lapse of many centuries, the same power attending it,—consciences wounded, fears excited, pride humbled, the inquiry extorted, "Men, brethren, what shall we do?" I admire anew the faithfulness of our divine Master, and address myself with fresh pleasure to his work. I hope you pray, my dear brother, that the days of Peter's faithful preaching, the days of religious revivals, may soon return, and visit this desolate city. The new light, which would beam from the divine word, the pure worship and effectual prayers that would be offered, and the inquiries that would be likely to be excited among Mussulmans, would all furnish a subject of sublime and delightful contemplation.

What we ourselves have the prospect of doing for Jerusalem, we cannot easily judge until we shall have become able to converse readily with the people. At present, the door seems quite open for EFFORT among them. If we had the languages and strength sufficient, I suppose we might converse with hundreds of pilgrims and natives in a day. But men here do not seem to be under the influence of argument. It is with difficulty that they see the reason of a thing, and when they have seen it, they are inclined to put a slighter value on it, than on some vague tradition about the subject. It is really wonderful in a country like this, where falsehood is so abundant, how ready men are to rely on mere report.

Mr. Bird adds,—that "one or two missionaries might do immense good in the Ionian Islands, which are under English protection. One or two might be stationed at Smyrna; and I know not how many might be profitably employed in Syria and Palestine. Mr. Temple, we think, ought not to be alone at Malta."

CHEROKEES OF THE ARKANSAW.

MISSION AT DWIGHT.

THE following account is communicated in a letter from the Rev. Alfred Finney to the Corresponding Secretary, dated June 30, 1824.

The experience of the family, since what is termed a seasoning to the country, has justified the conclusion first formed, that our location is in a healthy spot; to say nothing of the salubrity of the surrounding country. No sickness, of a serious nature, has been experienced in the family for a considerable length of time; and scarcely the ordinary complaints of all countries, for the last six or eight months. Various opinions have been entertained respecting the comparative healthiness of the country: some confidently pronouncing it a sickly—and others as confidently affirming that it is a healthy one.

It is readily admitted to be a country subject, in a considerable degree, to the remittent and intermittent fevers;—not, however, more so than most new countries were, which are now considered as the most healthy parts of the globe. But it is doubtful whether, in any part of the world, the remittent is milder in its influence, or more readily yields to suitable remedies. So with the intermittent, especially in the last particular. Other complaints are very rare, and instances of mortality, in proportion to the number of inhabitants, are very few. Epidemics of any description have been rarely known in this section of the western country; and, in the few instances of their prevalence, they have been far less mortal, than in other parts of the United States.

The family at Dwight had, at the commencement of our enterprise, the intermittent with considerable severity. But almost all the sickness in our family, (which has consisted, for the most part, of near one hundred persons,) has been the intermittent—a complaint, which of itself is rarely, if ever, mortal, and easily checked in its progress and removed in its influence.

From the peculiar circumstances of our case, we deem it proper to attribute much of its severity to peculiar exposure and want of medicine. Since obtaining a home, an established residence, and a condition to practise regular and industrious habits, sickness of every kind has gradually diminished, until general and almost uninterrupted health prevails. And it may now be said with safety, that the members of the family enjoy more general

health, than they enjoyed in the northern states.

Although we speak thus in favor of the healthiness of the country, we would be far from overlooking or forgetting the source of all our mercies and comforts; but would devoutly acknowledge the goodness of our heavenly Father, in sparing life, granting health, and placing us in circumstances to labor, in any degree actively, for the advancement of his cause.

The following description of the schools at Dwight, (i. e. the school for boys under the instruction of Mr. Washburn, and that for girls taught by Miss Stetson,) appears to have been composed with much deliberation, and to have been transmitted in compliance with a request of the Corresponding Secretary.

It has never been according to our views of propriety and expediency to be lavish in commendations of our schools; lest we should seem to color high and exaggerate, or to indulge in pride and vain glory. We think, however, (and we would ever think soberly,) that much might be said in favor of the schools at Dwight, without in any measure departing from "words of truth and soberness." I would not draw invidious comparisons, between the schools here and those of other similar institutions. But I would say, that I never saw, at any place, in any country, more interesting groups of children, than those at present under our care: interesting, in almost every point of view, whether we consider them in their relations, their appearance, their behavior, their progress, or their prospects.

It is interesting at all times, and in all places, to the benevolent mind, to see the children of heathen parents brought out of the shades of the forest, where but little useful and nothing tending to happiness is learnt, and placed in a Christian family, where they are inured to industrious habits, have their minds enlarged with useful knowledge, and are led by example, by precept, and the word of God, to a knowledge of the way of life.

Those, who, when revolving in their thoughts the idea of Indians and savages, vainly imagine that nothing can belong to the Aborigines of our country, except what is frightful in appearance and deeply imbued with cruelty and barbarism, would scarcely believe themselves to be in an Indian school, when surrounded by the children, which fill our little sylvan seminary. Were they here, they would see nothing of that coarseness of feature, nor ferocity of look, nothing like that dirty dress, ugly visage and repelling counte-

nance, and nothing of that hard, unkind, and cruel disposition, which they have been wont to associate with the Indian character. But they would see a lovely group of children, who, by the regularity of their features, their neat and cleanly dress, their fair complexions, (fair indeed for a sultry clime,) their orderly and becoming behavior, their intelligence and sprightliness, their mildness of disposition, tempered with a manly spirit, and their progress in knowledge, would not suffer by a comparison with most schools in a civilized land, nor disgrace respectable parents, in passing as their sons and daughters.

Such, dear Sir, are our schools at Dwight; our precious children, not long since brought from the shades of the forest. We love them, and we can but love them, for they are lovely. They are docile in their dispositions, generally quick in their apprehensions, prompt in their obedience, active and sprightly in their sports, and diligent and ambitious in their studies. Of the whole number of sixty, who compose the school in two departments, there are not more than six who cannot read with ease in the New Testament, and spell almost any words put to them. A considerable number can read with propriety and apparent understanding any book, and write a fair and legible hand. Near one fourth of both departments of the school are pursuing the study of geography. Some of the boys have made some progress in grammar and arithmetic, and in some other branches. It may be said with truth, that most, if not all, are as forward, as the children of most district schools in the most favored part of New England. But what is more interesting to the Christian is their intelligent reading of the Scriptures, singing with delightful voices the praises of God, and making progress in a knowledge of the Gospel.

The schools have never been more steady and uninterrupted by disaffected parents, than for the last two quarters. We know not of a discontented child in school, nor of a disaffected parent in this part of the tribe. The children feel, as far as I know, as if *at home*, and *choose to stay*. Excepting four or five, all now in school are under the age of fifteen years; and experience in time past has evinced the inexpediency of bringing together a large number of both sexes, who have arrived at adult age, and whose habits and character are already formed.

Secular Affairs.

Mr. Finney next gives some account of the various secular labors of the mission, the mills, the farm, &c. A great increase of la-

bor on the farm was occasioned by a flood in January last, in consequence of which, two thirds of the fences were swept away, a great part beyond recovery. The water rose nearly eight feet higher than it had been known for several years. Some of the inhabitants not only lost their fences, but their domestic animals, and had their houses nearly filled with water. An attempt to raise wheat has entirely failed, in consequence of the rust. This has been the case, at another missionary station. There are 60 acres of corn, which, at the time this letter was written, appeared very promising.

The mills are likely to be of great benefit to the mission.

Religious Instructions.

For six or eight months past we have been enabled to do more in the appropriate labors of missionaries, preaching the Gospel to the heathen, than at any time previous. We have had less incumbrances of a secular nature, more facilities for communicating religious instruction, and considerable increase of encouragement for labors of this description.

Secular labors and cares, in the various departments of the mission, have by no means diminished in the aggregate; but the establishment has begun to assume a more regular form, and cares of a general nature are brought more within the several particular departments, than was practicable in the incipient stages of the institution. These circumstances, with an increasing desire in all the several members of the family to promote the general interest, have left the preachers of the Gospel without excuse for not laboring more in the appropriate business of missionaries of Christ. We trust the opportunity has not been altogether unimproved. Should temporal cares and labors with those, whose appropriate province is in spiritual concerns, continue to press less and less upon them, and be assumed more and more by our assistant brethren, (and such is the fact, it is spoken to their praise,) it may be hoped that the time is not far distant, if not now at hand, when the whole time of some of our number may be devoted to strictly official and ministerial duties.

Among the increased facilities for communicating religious instruction, may be numbered *better interpreting*, increasing desire of the natives to become acquainted with the Gospel, and a growing confidence in us, as friends of the Cherokees, seeking their best and lasting interests. We have had at Dwight constantly, for more than six months, an interpreter, who, although ignorant, circumscribed in his

views, and limited in his knowledge of English, is nevertheless capable of rendering into Cherokee whatever he can understand in our language. During his residence with us, and especially since the arrival of Mr. David Brown, scarcely a Sabbath has passed without a regular assemblage of Cherokees to hear the Gospel, and scarcely a week when not more or less individuals have been instructed. Almost invariably the little communicated has excited a desire to know more of the way of salvation. But one instance is recollected, (and that of an aged chief, who is inveterate in his prejudices against the customs of the whites and the improvement of his own people) where there has not been an apparent interest felt in the truths of the Gospel, and a reception of it, as far as understood, as truth which essentially concerned them. The people, with whom as yet I have had intercourse, seem to admit without opposition or cavilling, that whatever is contained in the *good or beloved Book*, as they term it, is truth. In some few instances, an unusual earnestness to become acquainted with the Gospel has been manifested;—to such a degree that the persons have willingly and patiently sat, hour after hour, to hear of the way of salvation. At one of the times alluded to, I was almost constantly with five or six natives, from Sabbath morning to 12 o'clock on Monday, stating and unfolding divine truth. During the whole time they listened with the closest attention, scarcely changing their position, and making no other reply than that it was *good, all good, they loved to hear it*. In answer to the inquiry, which will naturally be made, whether any saving effect has probably been produced, we are happy to make the following statement.

Admissions to the Church.

On the first Sabbath of May, two Cherokee women, who had been previously received as candidates for church privileges, were baptized and admitted to the communion, as members of the church at Dwight. Several others are seriously inquiring after the right way; and three have indulged the hope, that they have experienced a change of heart. One of the two women, received to the fellowship of the church, is a half sister of Mr. David Brown. The other of the two, the first hopeful convert, was, from her connexions, her habits of life, and general character, the most unlike person to become a Christian of all the people around us; and, in our short sighted view, she was almost the last person we were disposed to think would attend to the Gospel. They both give very satisfactory evidence of real piety,

and we trust will be followed soon by others openly espousing the cause of Christ. On the same day that the two women were received, four children belonging to them, members of the schools, were dedicated to God in baptism. It was a solemn and interesting scene. All the members of the family, (except brother Washburn, who was absent at the Choctaw mission,) three Cherokee communicants from the church at Creek Path, who had lately removed to this country, Mr. David Brown, our two new sisters, and one African, a member of a Baptist church, making in all fifteen, surrounded the table of the Lord in this wilderness.

General Prospects.

The fact, that the children committed to our care have been kept at school with a good degree of constancy, and not interrupted by disaffected parents, is an expression of the feelings of the people toward the institution. So far as our knowledge extends, there appears to have been for some time, a general if not a universal satisfaction with the schools and mission, and with the course of education. We believe it is the general impression of the people, that the institution at Dwight is for their good, and that the missionaries are their friends.

The effect the Gospel has already produced in the conversion of a few souls, and the desire excited to hear and understand, show that our poor services and labors have not been altogether in vain; and they encourage us to hope for more extensive blessings to Zion in this dark land. From the roughness of the field we were sent to cultivate, we expected, at the commencement of our enterprise, that a long season of patient, persevering, and toilsome effort would be requisite, before we should begin to see any evidence of an *approaching harvest*: more especially before we should begin actually to reap with joy, when we had to plant with tears,—with fear and much trembling. Our covenant God, the God of grace, has surpassed our expectations, in granting us and our object favor in the sight of the people, in prospering our efforts for the good of the rising generation, and in making the Gospel, through our poor instrumentality, his own power and wisdom for the salvation of some precious souls.

I am able to state, dear Sir, and I would do it with humility and devout thankfulness, that we are *at peace with all around us—at peace and united among ourselves*. A good degree of harmony, fellow-feeling, and oneness of interest, judgment and desire seem to prevail, among all the members of the family. I believe all are con-

tented and happy in the work we have to do, and satisfied with the assigned service of each individual. The Lord continue his blessing upon us, and our imperfect labors, and keep us from divisions, alienations and strifes, that we may unitedly wait and rejoice to see his salvation in this land of moral darkness. With sentiments of respect, I am, dear Sir, your unworthy servant and fellow-laborer in the kingdom of our common Lord,

ALFRED FINNEY.

CHEROKEE MISSION.

THE following extracts are made from the journal of Mr. Chamberlain, who preaches in different parts of the Cherokee nation, as an evangelist.

The first entry has respect to a neighborhood, (at some distance from any missionary station,) where the people have never, till within a little more than a year past, received any Christian instruction. Mr. C. was accompanied by an interpreter, one of the young men who were educated at Cornwall. The first date is July 30, 1824.

Desirable Change.

Had a meeting this afternoon in the woods. The seriousness among the people appears to be on the increase; and I have a hope, that some of them have passed from death unto life. There has been a very remarkable external reformation in this neighborhood during the past year. One year ago there was scarcely a man or woman in this place, but would be very frequently intoxicated. They used to meet almost every week for frolics, and *all-night dances*; drinking whiskey, and fighting, seemed to be their chief pursuit, while their fences were broken down, their fields neglected and overrun with weeds, and every thing about them plainly showed their abject poverty and wretchedness. But since last fall I do not know that there has been one person among them intoxicated; their fences are put up, many of their fields are enlarged, their corn has been well tended, and they have a good prospect of a plentiful crop. They have no all-night dances, no ball plays or frolics of any kind; but they meet often together to sing songs of Zion, to call on the name of the Lord, and to exhort one another to love and good works. These things are certainly encouraging, and ought to stimulate us to go forward in the service of our God.

Effects of the Climate.

31. Rode to Haweis. Found the mission family enjoying very good health, though like most of us this season much afflicted

with the *heat*. As this complaint is not known in northern climates, perhaps it will need some explanation. It is caused by a long course of extremely hot weather, and makes its appearance by thickly covering the skin with very small red pimples. If you should take two or three thousand needles, and force them at once through a person's skin, his sensation would be very similar to that of a person affected by the *heat*, whenever he is exposed to the rays of the sun, drinks cold water, or exercises a little too freely. When the hot weather subsides the pimples disappear, and the outer coat of the skin comes off; but the prickling continues for a long time afterwards.

Aug. 5. Spent the forenoon in Elias Boudinot's school, and was very highly gratified with the appearance of it. The scholars are under excellent discipline, and are learning fast. I think there are but very few schools in New England, that appear better. As the parents of the pupils had heard that I was to be there this forenoon, they came in, and after hearing the school read, they wished me to preach. All were remarkably attentive during the sermon. This was truly an interesting season. To witness the order and docility of the children, the manly appearance of the teacher, the attentive and approving countenances of the parents; and then to reflect that they were all Cherokees, and but a few years ago were heathens, and have been brought to their present state of improvement by means of the Gospel, was truly encouraging. After meeting, rode to brother Proctor's, at Hightower.

6. A number of the young converts came in, with whom I conversed and sung; and, in the evening, the people assembled, and we had a religious meeting.

7. Visited a number of people at their own houses: found several rejoicing in hope, and others seriously inquiring. In the evening, the people again assembled for religious service.

8. Sabbath. Had a very attentive congregation. In the evening, the people came in, and had a prayer meeting.

9. Visited the people again at their houses, and conversed with them individually. Some of them give very good evidence of a change of heart. Visited the school, and found the children making good progress in their studies.

Mr. Chamberlain called upon Mr. Hicks, the steadfast friend of missions, and had conversations with him, respecting the improvement of the Cherokees, by means of schools and religious instruction. His confidence in the success of the system now pursued remains unshaken.

Brief Reasons for Missionary Effort.

In a Tract printed by the Prudential Committee, about a year ago, were some brief reasons, why the churches of our American Israel should send the Gospel of Jesus Christ to the heathen. That tract has been seen by comparatively few of the readers of this work. As, therefore, it is important, that every friend of missions should be well furnished with reasons for aiding this cause, especially since considerable pains are now taken to seek out and propagate reasons for doing nothing in its behalf; we here insert them, as they were then printed.

1. Christianity is designed for the religion of the whole human race. This is manifest on every page of the New Testament; and there is not a syllable which bears a contrary import. The spirit of the Gospel is universal love. It makes no distinctions of age or sex, of rank or condition, of nation or color, of intellectual endowments, or civil cultivation.

2. The character and circumstances of the heathen prove their need of the Gospel. Their general character, as it was 1800 years ago, is drawn with frightful accuracy, and in all its shades of guilt, by the great Missionary to the Gentiles, in the first chapter of his epistle to the Romans. And the populous nations of the pagan world maintain substantially the same character now. They as really need the Gospel as the Greeks and Romans did 1800 years ago. The commission given to Paul by Christ himself,* implies, beyond all possibility of denial, or evasion, that, without the Gospel, the nations of the earth would remain in the grossest moral darkness, in a state of entire alienation from God, and without any well grounded hope of the remission of their sins. In regard to temporal things, they are degraded, oppressed, rendered poor and wretched by their vices, and subjected to the domination of sinful passions; but their temporal sufferings would hardly deserve to be mentioned here, did they not furnish an awful exhibition of the tendency of human depravity, and did they not suggest melancholy forebodings with respect to that future state, for which the only actual preparation is a continually descending progress in guilt and turpitude.

3. Wherever Christianity has been introduced, it has proved an unspeakable benefit. The state of society has been immediately altered for the better. An elevated standard of morality has been formed. Multitudes have been actuated by a principle of enlarged benevolence. The female sex has been raised from its previous degradation. The people generally have been taught to think, and reason, and act like immortal beings. Schools

have been established; equitable laws have been enacted and administered; the hand of violence has been restrained; industry has prevailed; and science has greatly improved the condition of all classes of the community. God has been worshipped as a holy, gracious, and merciful Being. Intercourse has been established between earth and heaven; and the sanctified spirit has been prepared for its everlasting residence in the mansions of the blessed.

4. The Gospel has been conveyed to heathen nations hitherto by missionaries only; nor is there any reason to suppose, that it will ever be conveyed in any other way. The efficacy of this method has been proved by a series of experiments, reaching from the time of Christ's ascension to the present day.

5. Gratitude for the Gospel received by our barbarous ancestors, from the hands of missionaries, urges that we should make the most suitable acknowledgment in our power, by sending the same glorious inheritance to those, who have at present no part in it.

6. The people of the United States are more able, than those of any other country, to make great and vigorous exertions in this cause. They sustain fewer public burdens; they possess a more abundant country; they witness more clearly the purifying and most powerful effects of the Gospel; and they possess at least equal facilities with any other people, for gaining access to the most distant nations.

7. The possession of these great and peculiar public blessings imposes correspondent obligations. We know the sweets of liberty, of good government, of well regulated society, of industry, and social intercourse, and mental cultivation. All these things have been conferred upon us by that religion which will infallibly impart the same thing wherever it is received in its purity.

8. The success of modern missions should excite to increased activity. Within a few years past the triumphs of the cross have been signal. They have proved the presence and favor of God as fully as any miracles could do. In India, proud and bigoted Brahmins have yielded to the

* Acts 26:18.

power of divine truth; many converted Hindoos are now preaching the Gospel to their countrymen; and Christian churches have been formed in the very heart of the heathen world. The transformed Hottentots and Bushmen of southern Africa, and the Christianized negroes of Sierra Leone, have convinced hundreds of intelligent witnesses, that the simple preaching of Christ and him crucified, can accomplish wonders by the moral renovation of man in the most hopeless circumstances. In the islands of the South Sea, a change has been effected, which far surpasses any thing, which the most sanguine friends of missions had anticipated within so short a period. Among the Indians of our own wilderness, the same glorious process has been commenced, and most happy results have been experienced. The proofs of all this, and much more, are irresistible. For nearly thirty years, men of great intelligence, probity, public and private virtue, and general benevolence, have gratuitously, cheerfully, perseveringly, and at the expense of many sacrifices, attended frequent meetings to conduct the missionary concerns of large societies, and have felt themselves cheered, invigorated, and abundantly rewarded for all their care and responsibility, by what appeared to them the unquestionable success of their labors. Are these men deceived? Are their public and deliberate statements to be discredited by the random assertions of irresponsible men, who retail hearsay evidence at the hundredth remove from the original story, which was very probably itself a falsehood? When Mr. Wilberforce stands up in the metropolis of the British empire, and, in the presence of assembled thousands, exultingly gives thanks to God for the glorious displays of his power and grace in the conversion of whole communities, does he speak concerning a subject of which he is entirely ignorant? Does this illustrious benefactor of his species engage in wild and fruitless enterprises? Let the history of the slave trade answer. Are his intelligence and his judgment questioned? Look at his influence with the British public. How was it acquired and how sustained? Does any man suspect his integrity or his piety? Not an individual, to whom his character is known; and who is ignorant of it, either in Europe or America?

When Mr. Money, long a resident in India, now a member of the British Parliament and of the Court of Directors of the East India Company, bears a favorable testimony to the American mission at Bombay, from his own personal knowledge of the missionaries, and their plans of operation;—when Col. Sandys, after twenty years residence in India, declares to a vast

concourse in London, that not a respectable man in Calcutta denies the good effects of missionary exertions; and when Mr. Newton, our countryman, now an eminent merchant of Calcutta, joins in the same declaration, and adds, in a recent letter, that there is an “*increase of labor and an increase of effect*,” are such men to be believed or not?

9. Within a few years past, there has been a vast increase in the number of fields already open for missionary labor. The course of things seems changed in this respect. Formerly it was difficult to obtain a hearing from any tribe of heathens; now many tribes stretch out their imploring hands, and utter the importunate cry, *Send us teachers; proclaim to us the message from God*. There is no doubt, that good men can find employment among the heathen, as fast as they can be sent forth. Schools can be established, as fast as the teachers can be furnished. Bibles, school-books, and tracts, can be printed and disseminated, as fast as the funds can be supplied. There need be no apprehension, that too abundant resources will be placed at the disposal of missionary societies. Here it should be added, that the variety of operations is so great, that no benevolent man can help finding some object, with which he will be peculiarly gratified. Does he delight to behold the messenger of God, having burst through the barriers of a strange language, wave his hand to a concourse of heathen auditors, and make known to them, in their own tongue, that proclamation of mercy, which brought the angels down from their celestial habitations? Let him turn his eyes to Bombay, to Ceylon, to the Sandwich Islands, to the American forests. Does he contemplate with pleasure multitudes of children, rescued from hereditary ignorance, placed in schools where the sublime truths of the Gospel are taught, and the gross and ridiculous fictions of their mythology exploded? Let him visit Bombay and Ceylon. Or does he imagine to himself, as a delightful picture, could it be realized, the infant savage taken by the hand of benevolence, and reared into the industrious citizen, the intelligent friend, the enlightened patriot, the well instructed Christian? This process he will find to be going on, as a matter of fact, and his own contribution may easily help it forward. Is he fond of reading? and does he regard the press as a mighty engine, by which, under the favor of God, the face of the world is to be changed? He is reminded that mission presses at Bombay, the Sandwich Islands, and Malta, are issuing school-books and tracts, and may continue to issue them, till all the children in the countries with which

these missions may hold intercourse, shall possess ample means of intellectual and moral improvement.

10. Exertions for the benefit of the heathen have a powerful tendency to promote religion among ourselves. This has been most amply proved, in the course of Divine Providence, and needs no illustration.

11. We have sent abroad some of our most beloved countrymen, and countrywomen, who have cheerfully undertaken to bear the burden and heat of the day. Shall they be deserted? Have we not bound ourselves by the most sacred pledges to sustain them in their labors? Shall these pledges be forgotten? Shall we not rather rekindle the zeal of our absent brethren by the alacrity of our own services? and enable them to increase their efforts by sending them powerful and often repeated reinforcements?

12. We pray, *Thy kingdom come*. To repeat this prayer, and withhold countenance and aid from the only means, by which the kingdom of God will be generally established among men, is a glaring inconsistency, and may be expected to provoke the displeasure of our heavenly Father.

13. The example of missionaries, who have finished their course with joy, impels to action. What would be the advice of Elliot and Brainerd, of Swartz and Martyn, of Johnson and Ward? They knew by actual residence among pagans, how awful a calamity it is, to be without God and without hope in the world. Their conduct spoke the language of their hearts. They thought no object too dear to be abandoned, that they might themselves preach the Gospel to the heathen.

14. The example of the Apostles brings us to the same conclusion. Not a single reason can be assigned, why Paul should have submitted to so many toils and dangers, for the sake of making known the will of his Lord, which does not oblige the ministers of the present day to encounter similar toils and dangers for the same glorious end.

15. The example of One, who was greater than the Apostles, comprises within itself the force of a thousand arguments. His labors, during his personal ministry, were those of a missionary to the house of Israel; and, in this character, he went about doing good, and manifesting his glory to the people.

16. When the same Divine Personage had finished the work of Redemption, and had risen from the dead, He gave this parting injunction to his followers, *Go ye into all the world, and preach the Gospel to every creature*;—a command not limited to any age or nation, but binding till it

shall have been absolutely and perfectly obeyed.

ABILITY OF THE COUNTRY.

In the tract, which contained the foregoing reasons, was published a plan for systematic charity, with explanations, and considerations shewing the necessity of some such plan. The plan itself is known to our readers, having been published in vol. xix, pp. 365—367. It has since been carried into effect in many parts of Connecticut, and in several towns in Massachusetts; and, by leave of Providence, will be proposed pretty extensively during the next year. The concluding remarks, having respect to the *ability* of our churches to prosecute the missionary enterprise, were as follows:

New England contains a population of about 1,500,000. From this number, suppose we strike off one half, as composed of children, paupers, and persons incurably opposed to all charitable efforts of a religious character. There will then remain 750,000 persons, who acknowledge the importance of making exertions for the moral benefit of man.

But let us strike off half of these, as individuals friendly, indeed, to religious charities, contemplated as a very general, undefined duty, but averse to them in all their actual forms and modifications—or, as friendly to Bible Societies, and possibly to Domestic Missions, but opposed to sending the Gospel to those who have never yet been gladdened with its blessed light—or, as friendly to Foreign Missions, yet belonging to religious denominations, which cannot be expected to contribute much to the American Board of Foreign Missions.

We have now left but 375,000 persons, or one quarter part of the whole population of New England. These we suppose to be not only friendly to the operations of the Board; but ready to contribute to its funds.

But let us go a step further, and strike off half even of this number, as persons of whom, we will suppose, from the operation of a great variety of causes, nothing will, in fact, be obtained.

We have now but *one eighth part* of the population of New England left to us. From as many as 187,500 persons the regular and complete operation of the system will certainly obtain something.

Suppose one third of these to be males, and the other two-thirds females. Suppose the average donations of the males to be only two dollars a year, and of the females only half as much. This would give an

income of 250,000 dollars; which is more than four times as much as the Board has received in any one year of its existence:—and this, too, where only one person in eight is supposed to contribute any thing; and where the average from this select multitude is only one dollar and a half a year, or about three cents a week!

In case any thing like a general application is made, it is not too much to suppose, that the collectors will obtain a far more general patronage, than is taken into the above calculation. Will not a respectful, personal application, in behalf of so good, and great, and glorious a cause, as that of evangelizing the world; than which none better, greater, or more glorious, has ever been recognized by the Christian church, or ever asserted its claims on the affections and aid of the people of God;—will not such an application, in behalf of such a cause, draw *something* from half the population?

And who cannot *afford* to give? In determining this question, we put out of view the men of large property; and also the men whose income considerably exceeds what, on Christian principles, would generally be allowed for a respectable livelihood. We rather have our eye on the numerous class, who depend on laborious occupations for the means of living, and whose income but little exceeds the yearly demands upon their resources; but who form the chief moral, as well as physical, strength of the nation. How much can each of these persons afford to contribute to an enterprise, which aims to save unnumbered souls from endless ruin?

Cannot each afford to spare from his ordinary income, the small sum of one dollar annually? Cannot each, by a little more than customary frugality and self-denial in the manner of living, save, during a year, another dollar? And cannot each, by a trifling increase of industry, obtain another dollar? Here are three dollars, to be appropriated by each individual. And how easily obtained. Without either hunger, or thirst, or cold, or nakedness. Without perils of waters, or perils of robbers, or perils by the heathen, or in the wilderness, or in the sea. By only a small appropriation, and a little saving, and a trifling addition of labor, the amount is obtained. Is this a severe requisition? Is it a burden not to be borne? Who will cherish these feelings? Will you, for whom Christ died, and who are called by his name? Will you, who profess to believe, that yourselves, and your all, belong, rightfully, and wholly, to the Lord of Missions? But suppose the requisition were severe, and the burden were

heavy. Are you determined to perform no duty, which involves self-denial? Dare you risk the consequences of this resolution? Will it not, like a leak in a ship, sink you into the abyss of darkness and despair?

No doubt one half the persons in New England, who have arrived at mature age, could each afford to give, in behalf of the heathen world, the small sum of *three dollars a year*:—and very many could give, and would give, much more. But this would cause the annual receipts considerably to exceed *one million of dollars*!

We have made the above calculation with reference simply to New England; but are not to be understood as implying, that the people of all parts of our country are not to be invited to distribute the Bible in eastern and western Asia, or to send the Gospel, as far as possible, to distant islanders, and to the remotest tribes.

Were only one quarter part of the adult population of our whole country, or only one-eighth part of our whole population, to make a similar offering, a yearly sum would be raised, which, though less than a fourth part of our national revenue, would, in two or three years, supply with the means of grace, all the countries, in which the Board has established missions. It would support more than 1,000 preachers of the Gospel, and more than 2,000 schoolmasters—would provide ample employment for numerous presses—would give a Bible to every family, school-books to every child, tracts to every social circle, and a library to every village—would establish a sufficient number of colleges, with suitable professorships, libraries, and apparatus—and would defray all the contingent expenses of this vast system of operations:—thus extending the blessings of a highly refined civilization to many millions of the human family. This is not conjecture. It is the result of sober calculation.

Behold the amount of good! “But,” says some philosophical skeptic, “these enormous expenditures would impoverish the country.” In our estimation, they would powerfully tend to increase the national resources, and that, too, by no very doubtful process. The ten thousand individual contributions, from which the receipts must arise, would elevate the tone of moral feeling through the community. Society would assume a more pacific and lovely aspect; and the political economist would perceive a principle abroad in the land, operating strongly on the side of law, justice, and humanity; and bringing the commercial transactions of the nation under that great law of Christian kindness, “As ye would that men should do to you, do ye also to them likewise.”

On the excellent effects of enlarged, systematic, Christian liberality on human

* See “Claims of Six Hundred Millions,” pp. 20-24.

conduct, we quote the following paragraph from the *Missionary Herald*.*

"Whoever adopts a system with respect to his charities, will be likely to do his other business systematically. Whoever is conscientious and exact, in complying with charitable claims upon him, will be so in his other concerns: and this will lead to the truest and best economy. He, who spends one part of every gain to promote the cause of God in the world, will not be inclined to spend the other part thoughtlessly, or extravagantly, or wickedly. 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.' Prov. 11:24. The blessing of Al-

mighty God must be assigned as the ultimate and primary reason of this increase; but then there are other proximate and secondary reasons. The bare fact of bestowing charity, provided it resulted from a proper motive, must have a moral influence on the heart, which shall be felt and exhibited in the whole manner of living. And if these Christian acts are carried into the common business of life, and are multiplied to the number of the gains in commercial transactions, they must so bring into view, and hold up before the mind, the Gospel motives and rules of purity, and honesty, and active diligence, as greatly to prevent poverty, and the numberless disappointments in pecuniary concerns, to which men are liable."

* See vol. xix, p. 48.

Remarks on the Island of Cuba.

(Concluded from p. 322.)

Commerce.—Enough has been said with respect to the amount of exportations. The articles exported, besides sugar, coffee and tobacco, are chiefly these,—molasses, honey, wax, hides, *aguardiente de cana*, segars, and tobacco. In exchange for these, they receive linen, cotton and silk goods, woollens, earthen and glass wares, hard wares, naval stores, lumber, groceries, furniture, stationary, &c. The number of mercantile vessels, which entered the port of *Havana*, during the last year, was as follows:

From the United States, 708	From Holland, 19
From Spain, 274	From France, 18
From England, 96	From Denmark, 15
From Germany, 34	From Sweden, 4
Total, 1168	

In addition to these, 149 vessels of war entered that port during the same time.—At *Matanzas* on the 7th of February last, there were, according to a printed circular of a respectable mercantile house, 5 ships, 29 brigs, and 10 schooners, consisting of 6,800 tons burthen, all from the *United States*!

Intercourse between different parts of the island.—The law requires every man, going from one part of the island to another, to obtain a passport, which, however, costs nothing. Between the *Havana* and *Matanzas*, I remarked that there was considerable intercourse. But between these places and *Santiago de Cuba*, I should think there was comparatively little.

The roads are good, or bad, according to the nature of the ground, and the season of the year. Art and labor have done very little for them. They originated from paths through the wilderness, and have been brought into their present state simply by long use. On the plains, they are good in the dry season, but almost impassable during the rains. Over the high lands, they are often sufficiently rough.

The carriage in common use, is called a *volante*. It has a general resemblance to our

chaise, or gig, and is drawn in the same manner. The diameter of the wheels is nearly six feet. The body hangs lower than the centre of the wheel, divides its weight about equally between the wheels and the animal, and does not rest upon springs. The shafts are long. These carriages are rarely upset, and are the easiest I ever rode in. The driver sits upon the animal. Sometimes two horses, or mules, are attached, and, when the case demands it, three; but all of them are abreast. The baggage is carried in a *seron*, or large frail, by a negro on horseback. The most frequent mode of travelling, is on the fine ambling horses of the country.

Of late, a steam-boat has passed every week between the *Havana* and *Matanzas*. The cost of a passage is 12 dollars. Another boat is contemplated between *Matanzas* and the *Embarcadero* at the head of the *Canimar River*, for the better conveyance of produce.

There are no houses on the road, corresponding with our inns, or hotels. The traveller makes his calculations to lodge with planters on the way. But, after passing *Villa Clara*, (about 160 miles E. of *Matanzas*,) he must forego, in great measure, this privilege. At the *Havana* and *Matanzas* there are boarding-houses, at which the expense for food and lodging is from two dollars to two and a half per day.

The fashion of the country is to travel armed. No countryman would ride a league without his *machete*, or long sword. This must be owing less to fear, than to ancient custom, from which a Spaniard is not apt to depart. The higher classes and foreigners arm themselves with pistols: and it is prudent for all travellers not to be without at least a pair of holsters.

Attention to Literature, &c.—As I commenced with the resolution of giving the results of my personal inquiries only, I shall be brief under this head.

It is not the fault, but the misfortune, of the inhabitants, that education among them is in a low condition. Two or three years since, they established schools by law in all the principal villages, and ordained that every person,

who, after certain years, could not read and write, should be deprived of the privileges of citizens. But the overthrow of the Constitution was fatal to all such attempts. A large proportion of the Creoles in the interior were represented to me as unable to read. Female education is specially neglected. The reading population of the island cannot therefore be great. Hence the price of books is nearly 400 per cent. greater there, than it is in the United States; though I found several well furnished bookseller's shops in the Havana. In that city, also, two small daily papers are published. In Matanzas there is one.

A college, connected with the Cathedral, has, under the auspices of the Bishop of Havana, become a valuable institution;—far more valuable, I apprehend, than the "Most Illustrious Royal and Pontifical University," in the convent of St. Domingo. The College was instituted in 1774, and the University in 1728. I am informed that the principal of the former, Don Justo Maria Velez, travelled in this country not long since. A school for drawing and painting, and, also, lectures on political economy, were both established, by the Royal Patriotic Society, in 1818. Vaccine Committees were, moreover, instituted by the same society in 1804, whose duty it is to preserve and distribute the virus. The Society itself was formed in 1793.

There are about 200 lawyers in the Havana, and nearly 300 physicians. This latter number does not include the barbers, whose official duty it is, nevertheless, to bleed and pull teeth. Of supernumerary priests, there did not appear to be many. I have reason to believe, that in each of these professions are learned men.

Manners, Customs, and General Character.—The inhabitants of Cuba are generally good-looking, cheerful and polite. Even the common class have scarcely any thing that is coarse and vulgar. Hospitality is among their cardinal virtues. If they have but a little, they will offer you a part of that. They discover a great fondness for the amusements of cards, dancing, cock-fighting, and the theatre. The women shew much kindness to sick strangers.

Children are respectful and attentive, and parents are indulgent. With one custom I was much pleased. At night, before retiring to rest, the child kisses the hand of the father, and receives from him a blessing in these words,—*Deus te haga buen santo*, "God make thee a good saint." In one instance I saw children, who seemed to be tenderly beloved, kiss their father's hand, as they rose from the dining table. Females go into society at an early age: indeed their mothers seldom go any where without them. They also marry young. I saw one married lady of only 13 years of age, and her case was not spoken of as singular. Children are always named after some one in the calendar of saints. My name not happening to be there, a Spanish friend, on giving me a letter of introduction to a Catholic gentleman, kindly provided me with another that was more orthodox, in order to ensure me a more welcome reception.

I understood that the death of young chil-

dren was regarded rather as a matter of joy, than of grief, because they are supposed to have had a removal to a better world, without the contaminations and vexations, which are inseparable from a long residence here. Hence, at their funerals, their friends rejoice; though, human nature being every where substantially the same, parents can hardly fail to grieve in secret.

Those, who stand as the godparents of children, are so far their guardians, that, if parents neglect, or abuse their children, the godparents can take measures to secure them proper usage. Custom, also, allows a runaway slave to choose a *padrino*, or godfather, who intercedes for his pardon, and ensures his future good behavior. *Padrinos*, in this case, are often the parish priests. Upon such interference, the slave escapes punishment.

If a man abuses his wife, she is removed from his house, upon complaint being made to the *Alcalde*, or magistrate, and is placed in some respectable family, where she is kept at the expense of the husband.

The dead are buried without coffins. They are borne to the grave in what is called a *shell*, which is reserved for future use. The testator sometimes describes, in his will, the dress, in which he would be buried. At the Havana, quick-lime is thrown upon the body to consume the flesh. In some districts of the country, interments are very carelessly performed.

The churches being opened at a very early hour in the morning, the more zealous Catholics go to mass as their first business. Many take the first hours of daylight to walk or ride. Breakfast is served from 8 to 10, and is a more substantial meal, than is common with us. The usual hour for dining is from 3 to 5, after which it is customary to indulge in a *siesta*, or short sleep. While the sun is setting, and while the brief twilight lasts, the ladies, dressed in good style, ride on the Paseo, at the Havana—about the city, at Matanzas—and over the plantations, in the country. This is the hour for going on 'Change, and the Mole at the Havana is then thronged with gentlemen. The inhabitants usually retire to rest at an early hour.

Trial by jury is not enjoyed on the island; and I heard frequent and loud complaints made of the want of sound principle in the judges. There are no oral pleadings in the courts. Every thing is done by writing. Law-suits are frequent, tedious, and expensive.

When a man becomes insolvent, instead of seizing on his property, and dividing it among the creditors, a suitable time is commonly given him, in which to pay his debts; during which time his crops are *embargoed*, so much only being allowed the debtor, as will suffice to conduct the plantation.

Protestants, as such, cannot hold real estate on the island. Certificates of being good Catholics must first be obtained from some priest. These certificates, however, money will pretty easily procure.

The Catholic religion is the only one tolerated. I suppose a congregation of Protestants, worshipping according to Protestant forms, would be held an illegal assembly. Under the constitutional government, numerous copies

of the Scriptures, sent from the United States, Great Britain and Holland, were sold or given away; and I am inclined to the belief that, by prudent management, a few might be disposed of now: though it may be doubted whether they would pass the Custom House.

The opening of Cuba to free commerce has occasioned considerable changes in the manners, customs, and condition of the inhabitants. They have since advanced rapidly on the scale of human life. How could they make progress before! Their houses and tables, especially in the interior, are much better furnished. I dare not state how deficient they were in this respect 15 years ago, lest I may have been misinformed, or should not gain full credence. No small progress has been made in liberal views and feelings, with respect to other religious denominations; and the attachment of the people at large to the forms and ceremonies of the Catholic church has been considerably moderated. I know that much of this is owing to the prevalence of an infidel skepticism, or, as I heard a good Padre call it, while mourning over the evil, "the new philosophy:" but something is to be attributed to an enlargement of views, consequent upon an intercourse with the world; and something, it may be presumed, to the influence of the Scriptures, which have been circulated.

It cannot be said, however, that morals have improved: neither am I aware, that they have materially changed for the worse. I enter with diffidence on this part of the subject, knowing that a traveller, but imperfectly acquainted with the language of a people, residing but a little while in a place, and passing as it were over the surface of society, is more likely to see the vices, than the virtues of the community; and of course is in danger of misapprehension. How great this danger is, all must have felt, who have been familiar with the accounts, which English travellers have given of the United States. At the same time, the moral and religious character of a people is not to be passed in silence.

There are several causes, which operate unfavorably on the morals of the inhabitants of Cuba. The principal are these:—the ease, with which absolution is obtained, by confessing sin, without forsaking it—the want of public preaching—the disregard of the Sabbath—and the loose character of the clergy, as a body. To these might be added, the low

standard of public opinion, with respect to moral character;—low, I mean, when compared with its standard in New England.

The *first* must operate most powerfully on the ignorant and credulous, going far to set them free from the restraints of conscience, and the salutary corrections of remorse; and thus breaking down one of the strongest barriers, which Almighty God has opposed to vice.—The preaching of the Gospel, another divinely appointed means of national virtue, is seldom heard on the island. I could not learn, that more than one or two sermons are preached in a year.—The observance of holy time in a holy manner, another ordinance of heaven designed for the same purpose, is also disregarded. Mass is said in the morning of the Sabbath, after which the churches are shut for the day. The markets are held as usual. Counting-houses are open. The places of amusement are unusually frequented. "Sunday," said a respectable Catholic to me,—"Sunday we regard as a day for enjoying one's self."—I have spoken favorably of two Catholic priests, with whom I became acquainted; and I doubt not there are others quite as estimable. But I have painful reason to believe, that the Catholic clergy, as a body, are exceedingly corrupt, and exert an influence, as pernicious as it is extensive, on the public morals.—The standard of public opinion with respect to moral conduct, is, perhaps, rather an effect, than a cause: yet it cannot be doubted, that the moral character of every man is more or less influenced by a regard to public opinion. In this point of view, public opinion becomes a powerful agent. Were this agent as it should be in Cuba, the clergy (I of course speak of the irreligious portion,) would be obliged to reform, or retire from the sacred office.

I close these remarks—already, I fear, too much prolonged—by expressing my earnest desire, that a curiosity may be excited in our community to know more, than we have hitherto known, of the character and circumstances of our Catholic neighbors at the South. To us, as a Protestant people, it is a subject of very serious interest, that no less than six empires, *all holding the Catholic Faith*,—saying nothing of islands in the West Indies,—are growing up in the same hemisphere with ourselves!

* See p. 232.

Donations

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<i>Alna</i> , Me. Mon. con. by Mr. C. Dole,	88 00	<i>Jamin B. Wisner</i> at Willstown, Cher. na. by	
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<i>East Bridgewater, Ms. Mr. A. M. Porter, m. f.</i>		<i>New Haven, Ct. A lady,</i>	50 00
<i>for wes. miss. by Rev. D. Thomas,</i>	1 50	<i>North Adams, Ms. Mr. A. Crittendon,</i>	1 50
<i>Ellington, Ct. Chil. of J. Hall, Esq. 1,52; a</i>		<i>Northampton and vic. For. miss. so. Dea. E. S.</i>	
<i>friend, a bal. 50c.</i>	2 02	<i>Phelps, Tr. Northampton, mon. con. 3,44; East</i>	
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<i>Fairfield, Vt. A friend, by H. Janes, Esq.</i>	1 00	<i>miss. so. to constitute the Rev. ARTEMAS</i>	
<i>Falmouth, Ms. Mon. con. by Mr. B. Woodbury,</i>	10 00	<i>BOIES an honorary member of the Board, 50;</i>	
<i>Farmington and vic. Ct. Aux. for miss. so. Col.</i>		<i>Cummington, for miss. so. 12,53;</i>	75 97
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<i>two Indian chil. to be named Elizabeth Cowles</i>		<i>Thomas Emerson, Thomas Emerson, Jr. Abel</i>	
<i>and Susan Maria Strong, 30; (2d eccles. so.)</i>		<i>Curtis Emerson, Lucy Emerson, Mary Pom-</i>	
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<i>5,70;</i>	603 60	<i>man,</i>	5 00
<i>Farmington, Ct. A friend,</i>	10 00	<i>Otisco, N. Y. Mon. con. for Sandw. Isl. miss. by</i>	
<i>Gilmanton, N. H. La. Jews so. for sch. for Jew-</i>		<i>Dea. A. Thomas,</i>	3 75
<i>ish chil. in Bombay, Mrs. F. Moody, Tr.</i>	27 25	<i>Palmyra, N. Y. (E. pres. so.) mon. con. by do.</i>	3 00
<i>Gloucester, Ms. Fem. miss. cent so. (of which for</i>		<i>Peacham, Vt. Mon. con. 11,24; contrib. 23,76; m.</i>	
<i>wes. miss. 8; and for. miss. school, 3,60) by Mrs.</i>		<i>f. 50; widow's mite, 1; a friend, 2; (of which,</i>	
<i>E. Stevens, Tr.</i>	26 80	<i>to constitute the Rev. LEONARD WOR-</i>	
<i>Grafton, Ms. Fem. char. so. by Miss H. A.</i>		<i>CESTER an honorary member of the Board,</i>	
<i>Wheeler, Tr. for Bombay miss. by Mr. J.</i>		<i>50;) by Rev. L. Worcester,</i>	88 00
<i>Leland,</i>	18 00	<i>Philadelphia, Pa. Youths of Mr. A. Brown's acad.</i>	
<i>Hadley, Ms. Mr. N. Coolidge, Jr. for Samuel Por-</i>		<i>by Mr. J. Grant, 4,62; Mr. I. McMullin, 3,50;</i>	8 12
<i>ter Coolidge in Ceylon, 12; coll. in Miss P. Sul-</i>		<i>Pittsfield, Ms. Mon. con. by Dea. I. Bissell,</i>	20 00
<i>len's sch. for hea. chil. 1,18;</i>	13 18	<i>Plympton, Ms. Aux. for. miss. so. by Rev. R. S.</i>	
<i>Hallowell, Me. Miss M. Gow, for hea. chil. 1;</i>		<i>Storrs,</i>	13 20
<i>Mr. J. Gow, 2;</i>	3 00	<i>Pomfret, Ct. Fem. char. so. Mrs. A. C. Grosve-</i>	
<i>Hamp. Chris. Depos., Hinsdale, Ms. chh. by E.</i>		<i>nor, Tr. by Rev. O. Fowler,</i>	38 23
<i>H. Goodrich, Tr. 9,14; Springfield, (Chicopee</i>		<i>Prattsburg, N. Y. Mr. D. Judson, 6; mon. con.</i>	
<i>par.) C. Scheele, 2, Cummington, B. Torrey,</i>		<i>9; by Dr. N. Niles,</i>	15 00
<i>a ring, 30c.</i>	11 44	<i>Quincy, Ms. Fem. evan. so. Mrs. H. Cutler, Tr.</i>	14 16
<i>Hardwick, Ms. Young men's char. so. for ed.</i>		<i>Rehoboth, Ms. Fem. benev. so. by Rev. O.</i>	
<i>hea. youth, Mr. O. Rogers, Tr. by Mr. E. Cut-</i>		<i>Thompson,</i>	50
<i>ler,</i>	22 00	<i>Rindge, N. H. Young la. in sch. for hea. chil. by</i>	
<i>Hartford co. Ct. Miss. so. J. R. Woodbridge,</i>		<i>Miss Newell,</i>	3 50
<i>Esq. Tr. Marlborough, la. asso. 20,99; a friend,</i>		<i>Royalston, Ms. Fem. cent so. Miss L. Lee, Tr.</i>	11 30
<i>29c. Wintonbury, gent. asso. 32,72; Hartland,</i>		<i>Salem, Ms. A sea captain in Tab. cong.</i>	20 00
<i>la. asso. 6,23; Canton, la. asso. 39,31; gent. asso.</i>		<i>Sangersfield, N. Y. Fem. cent so. by Dea. A.</i>	
<i>27,86; Lebanon, fem. char. so. 3,73; Granby,</i>		<i>Thomas,</i>	11 50
<i>gent. asso. 13,52; Simsbury, fem. benev. so.</i>		<i>Saratoga Springs, N. Y. Fem. miss. so. by Miss</i>	
<i>22,10; Berlin, (North Briton so.) fem. asso.</i>		<i>S. T. Wayland, Tr.</i>	20 00
<i>15,68; West Hartford, fem. asso. 14,81;</i>	197 24	<i>Saybrook, Ct. Miss S. J. H. for Pal. miss.</i>	5 00
<i>Hartford, Ct. A friend, 6th pay. for Frederick</i>		<i>Scarboro', Me. Cent. so. Miss M. F. Tilton, Tr.</i>	7 98
<i>Hall and Fanny Hall in Ceylon,</i>	24 00	<i>Sherburne, (W. so.) N. Y. Mon. con. by Rev.</i>	
<i>Holliston, Ms. Fem. benev. read. so. for Timothy</i>		<i>Dr. Porter,</i>	10 75
<i>Dickinson at Mayhew,</i>	6 66	<i>Southington, Ct. See Farmington.</i>	
<i>Huntsville, Ala. Mon. con. 20,50; la. for Nancy</i>		<i>St. Albans, Vt. Fem. cent so. Mrs. J. Hoyt, Tr.</i>	
<i>Petitt at Creek Path, 15,75;</i>	36 25	<i>by H. Janes, Esq.</i>	11 00
<i>Jaffrey, N. H. Mon. con.</i>	8 37	<i>Sockholm, N. Y. Mrs. Daggett, 25c. L. Daggett,</i>	
<i>Keene, N. H. Mon. con. by Rev. Z. S. Barstow,</i>	4 00	<i>a prem. in sch. 20c.</i>	45
<i>Kingston, Ms. M. box of Mr. N. Cushman, 3,08;</i>		<i>Tolland, Ct. Mon. con. by Rev. A. Nash,</i>	2 00
<i>mon. con. 2,12;</i>	5 20	<i>Tuscaloosa, Ala. Mr. A. McKee,</i>	5 00
<i>Ledyard, (Aurora Vill.) N. Y. Fem. cent so. by</i>		<i>Utica, N. Y. Mon. con. by Dea. A. Thomas,</i>	12 70
<i>Dea. A. Thomas,</i>	8 00	<i>Uxbridge, Ms. Friends to missions,</i>	5 00
<i>Lempster, N. H. Contrib. for Ceylon miss. 7,53;</i>		<i>Walpole, N. H. Cent so. Miss M. Bellows, Tr.</i>	19 53
<i>int. on do. 34c. by Mr. A. Smith,</i>	7 87		

	Wareham, Ms. Hea. friend so. Miss M. Crocker,	
11 00	Tr. by Rev. D. Hemmenway,	16 50
3 00	West Brookfield, Ms. Mr. J. Cary, m. box,	1 00
1 00	Westfield, N. H. Mr. H. Couch, for Bombay Chapel, by Rev. I. Oakes,	1 00
	West Springfield, Ms. Benev. and miss. so. for Indians at the west, Mr. E. Eldridge, Tr. by Mr. S. Todd,	24 00
	Wilmington, Ms. A friend,	2 00
	Windham, Vt. M. f. by Mr. N. Aikin,	17 37
	Windham, N. Y. Little girls in Miss Wheeler's sch. by Rev. Dr. Porter,	1 00
	Worcester co. Ms. Relig. char. so. by Rev. J. Goffe, Tr.	74 36
331 33	Amount of donations acknowledged in the preceding list, \$3,083.02.	
	LEGACIES.	
	Watertown, Ct. Mrs. Mary Nettleton, deceased, by Mr. Benj. M. Peek, Exr.	30 00
	DONATIONS IN CLOTHING, &c.	
415 94	Ashby, Ms. A box, fr. juv. so. 6; and sister so. 14; coll. by Mrs. N. Blood, for wes. miss.	20 00
12 00	Holliston, Ms. A box fr. fem. benev. read. so. for Timothy Dickinson at Mayhew, by Miss B. Perry, Tr.	23 34
12 64	Huntsville, Ala. Clothing, &c. by W. Leech, Esq. for Creek Path,	12 50
20 00	Middleborough, Ms. A box from la. in 1st precinct, by H. G. Wood, coll. for wes. miss.	
5 00	Middlebury, Vt. A coverlet, fr. chil. of Miss A. Woodsworth's sch.	
2 00	Plymouth, N. H. A bundle fr. indiv. by Hannah Worcester, Coll.	23 45
50 00	Wells River, Vt. A shirt pattern, fr. fem.	
1 50	Wilmington, Vt. A box, fr. E. W. S. for Cher. miss.	
	Windham, Vt. A box, fr. fem. cent and Dorcas societies, by Miss S. Burnap; for wes. miss.	25 00
	Wrentham, Ms. A small bundle, fr. Mrs. and Miss Colick, for wes. miss.	
75 97	Committed to the care of Dea. A. Thomas, Utica, N. Y.	
3 00	Butternuts, N. Y. 12 1-2 yds. flannel, from Mrs. E. Heslop.	
	Ledyard, N. Y. A box, fr. fem. cent so.	
72 00	Pompey, (W. hill,) N. Y. A box, fr. 3d pres. chl. and cong.	54 29

	Verona, N. Y. A shirt, fr. Mrs. Cooper.	
	Committed to the care of J. R. Woodbridge, Esq. Hartford, Ct.	
	Coventry, Ct. A box, for For. Miss. sch.	
	East Windsor, (N. par.) Ct. Thread from fem. so.	17
	Enfield, Ct. Sundries, by Dea. L. Pierce.	4 42
	Hadley, Ms. Sundries, by Mrs. C. Porter, for For. Miss. school.	
	Hadlyme, Ct. Clothing from fem. benef. so. Miss D. Rawson, Tr.	9 33
	Hartland, Ct. Sundries, by A. Ensign and J. Gates,	2 00
	do. by J. Foot, agent.	3 75
	Manchester, Ct. 2 shirts, fr. fem. asso. Mrs. E. A. Olcott, Tr.	1 50
	Marlborough, Ct. Tow cloth, 1,08; Sundries, fr. la. asso. 7,30;	8 38
	Southington, Ct. Sundries, fr. fem. miss. so. Miss E. M. Woodruff, Sec.	59 87
	Committed to the care of Mr. J. P. Haven, N. Y. city.	
	Bloomfield, N. J. A barrel, fr. fem. clothing so.	
	Chatham, Ct. A box, (of which fr. Middletown, 16,72, and fr. East Windsor, 4;) for Brainerd,	67 70
	Essex, Juv. ed. so.	40 78
	Essex and Wellsboro', A box, from fem. miss. so.	30 00
	Newark, N. J. A hhd. of clothing, fr. la. for Emmaus.	
	Stillwater, N. Y. A box, fr. ladies.	
	Westbrook, Ct. A box, fr. la. sewing so.	46 63
	Westfield, Ct. A small bundle, fr. benev. so.	10 50
	Windham, N. Y. A box.	
	The following articles are respectfully solicited from Manufacturers and others.	
	Printing paper to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.	
	Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools, especially for the Sandwich Islands.	
	Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.	
	Blankets, coverlets, sheets, &c.	
	Fulled cloth, and domestic cottons of all kinds.	
	ERRATUM:--The sum of \$2,31, acknowledged in the Herald for June last, as from Sidney, was from the family m. box of Mr. E. Bond, Hallowell, Me.	

Intelligence.

CASE OF REV. MR. SMITH.

NOTICES of the persecution and death of the Rev. Mr. Smith, a missionary, of the London Missionary Society, in Demerara, were given at pp. 158—160; also, 191, 192. The following is from the London Christian Observer.

A debate of two days' continuance on the case of the Missionary Smith has taken place in the House of Commons. A motion was made by Mr. Brougham, to express the serious alarm and deep sorrow with which the house contemplated the violation of law and justice, manifested in the unexampled proceedings against Mr. Smith in Demerara, and their sense of the necessity of adopting measures to secure a just and humane administration of law in that colony, and to protect the voluntary instruction of the Negroes, as well as the Negroes themselves, and the rest of his majesty's subjects from oppression. This motion was supported by Mr. Brougham with a power of argument and eloquence which has seldom been equalled; and he was followed on the same side by Sir James Mackintosh, Dr.

Lushington, Mr. J. Williams, Mr. Wilberforce, Mr. Denman, and Sir Joseph Yorke. The motion was opposed by Mr. Horton, Mr. Scarlett, Mr. Tindal, the Attorney-General, and Mr. Canning, on the ground, not of the legality of the proceedings, or of the justice of the sentence, but that the motion went to condemn unheard the governor of Demerara, and the court that tried Mr. Smith. On this ground the previous question was moved and carried by 193 to 146, the largest minority in the present session. The division, under all the circumstances of the cases, may be considered as a triumph. Not an individual attempted to defend the proceedings. In short, nothing could have been more decisive of the innocence of Mr. Smith, and the injustice of his condemnation.

ATTENTION TO EDUCATION IN COLOMBIA.

A GENTLEMAN recently from Caraccas, informs, that Mr. Lancaster, the celebrated founder of the system of school instruction which bears his name, is now at that place, laboring to establish a school on the principles which have, elsewhere, proved so successful.

He is paid by the Colombian government a salary of \$2,000 per year. He is accompanied by his daughter, and her husband, Mr. Jones. It was supposed that, after accomplishing the object which he had in view at Caraccas, he would proceed to Bogota. He had been at the former place about three months.

The present number of public schools at Caraccas is about a dozen. The average number of scholars attending them would not exceed 20.—The people are deplorably ignorant, and seem entirely indifferent to any improvement in the education of their children.

Rel. Ch.

AMERICAN TRACT SOCIETY.

Call for Tracts.

THE following are extracts of a letter from a young clergyman, who spent the last winter as a missionary in New Orleans. The letter was first published in the American Tract Magazine.

Our western states present a great field for the distribution of tracts. The truth of this is very plain to any one, who has only descended the Ohio and Mississippi rivers. The inhabitants along the bottom or interval lands of these streams are but partially supplied with the Scriptures, see but few churches except in the larger towns, hear only occasional sermons and these at uncertain intervals; they receive few tracts, and scarcely any of the Religious Periodical Publications, which are doing so much in the eastern and middle parts of our country. The tracts, which I had the pleasure to distribute among them, were received with apparent avidity, and the thanks which were invariably expressed, evidently came from the heart.

Before I proceed to remark on the particular spot, which all allow to be the key to the western world, permit me to suggest the propriety of establishing, as soon as may be, a *Depository at Wheeling, Va.* My stay there the last autumn, though very short, was sufficiently long to convince me that it was among the most favorable unoccupied spots on the "Beautiful River," as the French called the Ohio. A great many families, "movers," pass over the Cumberland road, and embark at Wheeling in flat boats, for Indiana, Illinois, Missouri, &c. They are for the most part destitute of money, books, and almost the necessities of life; and are fast hastening beyond the present sphere of moral and religious instruction. At Wheeling, a few active Christians might do much good by the judicious distribution of tracts among this class of persons, as also among the boatmen, waggoners, and permanent population of the town and vicinity. The Rev. Mr. Armstrong, of the Episcopal church, was evidently desirous that something of this kind should be done, and I doubt not would cheerfully co-operate in any measures you might see fit to adopt.

I pass to the consideration of that city, whose spiritual needs will awaken the sym-

thy of the benevolent and intelligent Christian, as much as its commercial relations and prospects will raise his wonder. President Jefferson has truly said, that "the position of New Orleans certainly destines it to be the greatest city the world has ever seen. There is no spot on the globe to which the produce of so great an extent of fertile country must necessarily come. It is three times greater than that on the eastern side of the Alleghany, which is to be divided among all the seaport towns of the Atlantic States. The Mississippi, that Father of Waters, with his two thousand tributary Sons, drains more than 1,400,000 square miles; a portion of country nearly equal in extent to the whole Roman empire in the days of her proudest Consuls.* The American population of this tract already exceeds 2,500,000. Of the 350,000, annually added to our population, a very large proportion is settling in this Valley. Were the population of this expanse only as dense as that of Connecticut in 1810, or 60 persons to a square mile, the aggregate would be 84,000,000. Were it as dense as that of Italy, it would be 514,000,000. Mr. Darby, in his work on Louisiana, says, "It cannot be rashness to assert, that, if the present order of things continue to operate, at a period not more than two centuries distant, more than 100,000,000 of human beings will send the surplus fruits of their labor to New Orleans."

The population of this city in 1803 was 8,000; it is now 40,000. In 1802, 20,000 bales of cotton were exported from Louisiana and Florida; this year intelligent merchants calculate on a crop of 200,000 bales from New Orleans alone. Already 1,200 vessels annually enter and depart from that port, freighted with the produce of all climates. The number of *seamen* there, every year, cannot be much less than 7,000. As far back as 1817, 1,500 flat boats and 500 barges came down the river, bringing every variety of produce. At the present time, there are 100 *steam boats* running from New Orleans in all directions over the western waters. In the barges, steam, keel and flat boats, there must be employed from 6,000 to 10,000 men. These are from every state and town and almost every settlement west of the Alleghany Ridge. Here are two large classes of men, who are, one of them for most of their lives, the other for a large portion of every year, entirely destitute of religious instruction, and beyond the sphere of ordinary moral restraints. Tracts appear to me not only the *best*, but almost

* There are said to be from 1,500 to 2,000 streams sending their waters to the Mississippi. Of these, 200 are larger and longer than the Connecticut, or the Hudson. Fourteen states contribute to swell the waters of one of these, the Ohio, among which are New-York, Maryland, North and South Carolina, Georgia, Alabama, and Mississippi. Each of these fourteen states, excepting Maryland and South Carolina, is larger than the four states united, which feed the Connecticut. Twelve of the principal western rivers have an average length of nearly 3,000 miles. Of these, four have a longer course, from their sources to the gulf of Mexico, than the Mississippi: viz. the Missouri, from the head waters of Jefferson River in the Rocky Mountains, 4,500; Yellow Stone 3,900; Bighorn, 3,800; Kansas, 3,400; Mississippi, 3,300. After journeying three or four months, the rise of the Missouri had just reached New Orleans when I left, the first of July.

the *only possible* mode of conveying the truths of the Gospel to these wanderers. Many of them will not attend any religious meeting, will not read the Bible or a sermon, who may still read a short tract, if thrown in their way. Another opening for tracts is in the Charity and Marine Hospitals, into the first of which in 1822, there were admitted 1,700 patients. The number annually in both is probably from 1,800 to 2,000. Among these classes of mariners, boatmen, and the sick, I can truly say, I have found only one feeling in regard to tracts, and that, a strong desire to receive them, and an evident regret, when told that there were no more to bestow.

The call and occasion for tracts among the boatmen of the Mississippi and its tributaries are peculiar and urgent, and the facilities for their distribution are much greater at New Orleans than at any other spot. The boatmen go up the river as deck passengers, from 50 to 300 in a steam boat. They are on board from 14 to 20 days, as the passage may be, either to Nashville, Louisville, Cincinnati, or Pittsburgh. They are idle, having nothing to do, nothing to read. "To kill time," they resort to card-playing; the next step, (a step soon taken by too many of the western people,) is gambling. I will here state one fact which may show the usefulness of tracts among these men.

Mr. B. a pious young man was going to Louisville sometime in March last, in the steam boat Olive Branch. I gave him a parcel of tracts, requesting him to see them distributed. There were about 200 deck passengers. He received the tracts, and within a short time after leaving port took from the parcel one or two to read himself, and offered a few to others. They paid at first little attention to the offer, being engaged in gambling and various kinds of sport. After a day or two more, they grew tired of their folly, and were willing to receive the tracts. They became every day more and more desirous to obtain them, and of their own accord urgently pressed Mr. B. for "*more tracts*." So that in about a week after leaving New Orleans, and a week before reaching Louisville, all his tracts were gone, and many more might have been most happily employed.

For five or six months in the year, such opportunities are not only of *weekly* but almost of *daily* occurrence. As to a supply for New Orleans this season, I can only say, with the exception of some French and Span-

ish tracts, *there are none*. There is a Female Missionary Society, which is also in part a Tract Society, but small and feeble. The few Christians in the city are either poor, or but in moderate circumstances. The calls upon their charity for the sick, the suffering, the widow and the orphan are numerous, constant and pressing. In these various ways their charities are called for, and cheerfully bestowed to an extent that would astonish even the more liberal and benevolent in our highly favored New England. In the great work of reforming their city, of giving religious instruction to the various classes of men of business resorting thither from all quarters, the clerks and youth generally, the mariners and the boatmen; of founding institutions, which shall affect the present and coming generations, which shall affect millions of our race in our own land, and in foreign lands, and onward till the end of time, they look for assistance to Christian benevolence in this part of our country. Shall they look in vain? *Will not the American Tract Society, by an appropriation of Tracts to the amount of at least seventy-five dollars, give encouragement and vigor to their efforts; and thus send the word of life to multitudes who are now sitting in the region and shadow of death? Will not the Christian community at the north, aid the feeble band at New Orleans in the attempt soon to be made of erecting there a Mariner's and Bargeman's Church? Will not Christian parents in Bath, Portland, Portsmouth, Salem, Boston and Providence, remember their children when away from parental admonition, and exposed to a climate and temptations which sweep too many to an early grave? Do they not wish them, having been preserved from the perils of the sea, to render up praises in the sanctuary of God? When about to recommit themselves to its dangers, would they not wish them to ask the Divine protection and guidance, that they may again meet their parents and friends in the land of the living? But I must close. I will only add, that I am thoroughly persuaded, were the wealthy, benevolent Christians at the north properly aware of the immense influence already possessed, and the inconceivable influence soon to be exerted, by that city, no efforts, no expense, would be spared, to plant the Gospel where now its sacred institutions are generally profaned, and to proclaim its truths to thousands, where now but hundreds hear them.*

Miscellanies.

THE ABBÉ DUBOIS AGAINST MISSIONS IN INDIA.

NOT long since, the Abbé Dubois, who had been, for many years, a Catholic missionary on the western side of India, published a number of letters on the state of Christianity in India, wherein he endeavors to shew, that the preaching of the Gospel to the natives of India, not only never has had any success, but never will have any.

This work was quoted with considerable exultation, by a certain class of men, as justifying an opposition to all missionary efforts among the heathen.—During the past year an answer to the Abbé has appeared in England, from the pen of the Rev. Henry Townley, who had been, for six years, laboring as a missionary in Bengal. This answer is conclusive and satisfactory.

The following extracts are from the last chapter of the book, and are given as the results of Mr. Townley's reasonings and statements.

It has appeared, in the course of the investigation, that the author, as is evinced by the general tenor of his book, has almost entirely lost sight of the *concurrence of divine and human agency* in the work of evangelizing the heathen. The consequence of which has been, that by exclusively meditating on the inability of the merely human agent, he has arrived at the exceedingly erroneous conclusion, that there is no possibility "of making real converts to Christianity among the natives in India."

The author has argued that the Hindoos will not embrace the Gospel, because of the persecutions to which a profession of Christianity would expose them; which argument is contrary, both to scriptural views of God's all-supporting grace, and to fact; many Hindoos having been enabled actually to undergo the persecutions referred to.

He has represented the Hindoos as a people *sui generis*, and incapable of conversion, because of their peculiarities; which is a virtual denial of the sufficiency of God's blessing to render the labours of his servants successful, and proved to be untrue by the several conversions which have actually taken place.

He has ridiculed the proposed plan of the Rev. Mr. Ward, to impart instruction to Hindoo girls, comparing it to the follies of Don Quixote. This plan, we have seen, has actually succeeded; and there are already upwards of seven hundred Hindoo girls enrolled as scholars.

He has gone the fearful length of asserting, that there is hardly a chapter in the whole Bible, which, if presented to an unconverted Hindoo, would not prove to be calculated to impede his reception of the Gospel; and, as it regards the Hindoos, virtually putting the Bible into the *Index Expurgatorius*, he has labored to his utmost to discourage the circulation of the Sacred Scriptures in India.

He has condemned a number of translations of the Sacred Scriptures, which he has never read; he has made no allowances for the necessary imperfections attending versions in their early stages; and has laid down the strange principle, that Indian versions of the Sacred Original ought to be written in "fine poetry, a flowery style, and a high stream of eloquence."

He has, in one part of his book, intimated that a missionary ought on no account to give up his professional undertaking, on account of any discouragement he might meet with, however formidable; notwithstanding which he himself has actually abandoned the work in which he was engaged; and, in other parts of his book, suggests that all other missionaries ought to copy his example.

He has asserted, as one of his fundamental positions, that there is no possibility of converting the Hindoos to *any sect* of Christianity, and then has pointed out, that above half a million of Hindoos have professed the Roman Catholic form of Christianity, and several

thousands have professed the creed of Protestant Christians.

He has represented the interests of the Roman Catholic religion as quite desperate; and at the same time has pointed out one station, in which alone between three and four hundred Hindoos are yearly baptized into the Catholic communion; and stated that, with a suitable reinforcement of missionaries, this number might be increased.

He has stated, that the Jesuit missionaries, his official predecessors, upon their first arrival in the country, announced themselves as *European Brahmins*, come for the double purpose of imparting and receiving knowledge from their *brother Brahmins* in India. This gross imposition and criminal violation of the truth, the Abbé likens to the conduct of St. Paul himself; quoting the well-known text, "I became all things to all men," as a proof in point.

He has argued that the substantial, yea, extravagant idolatry of the Hindoos, ought not to be opposed, and needs only to be pruned of such excrescences as are monstrous! And, in harmony with this sentiment, he has returned unfeigned thanks to the Brahmins, for the honor they have done him by inviting him to go in and join them, during their acts of worship in the idols' temple! He has, in a word, avowed, that he himself became *almost a Hindoo*.

He has, by his assertion, that all the labors of Protestant missionaries "have terminated in nothing," virtually impugned the numerous printed reports and publications issued periodically by the Church Missionary Society, the Baptist Missionary Society, the London Missionary Society, and other respectable bodies of associated Christians; and virtually ascribed falsehood to the testimony of numerous devoted missionaries, and other individuals, of acknowledged probity, on whose communications these reports and publications are principally founded.

The wisdom of the Royal Letter, and of the subsequent contributions from the various parishes of Great Britain, amounting to five and forty thousand pounds; the propriety of the operations of the British and Foreign Bible Society, with respect to India; the propriety of the Mission College established in Calcutta, by the late bishop of that city; and of the efforts made for the evangelization of India, by the numerous missionary societies, of all denominations, in Europe and America; and of the active efforts and liberal subscriptions of European residents in India: all these does the Abbé Dubois, with a boldness suited to a better cause, venture virtually to deny.

He has asserted that the Hindoo children go to the schools opened by Europeans for their instruction, influenced by the sole object of obtaining a knowledge of the English language; when, in point of fact, in nine-tenths of the schools in Bengal, the English language has not been taught.

The Abbé has, in one part of his book, represented the Moravian missionaries as so appalled by the difficulties which presented themselves, that they had not the heart even to make an effort for the conversion of the Hindoos; and in another part of his book, he

represents the Moravian missionaries as having made the best possible effort for the conversion of the Hindoos, by preaching to them the gospel in all its unadorned simplicity.

He has represented that the Hindoos are inaccessible, incapable of acquiring new ideas, in a state of everlasting reprobation, and that their conversion is an utter impossibility; when, in point of fact, many thousands of them have professed the Christian faith, and there is even now a native missionary society at Serampore, the committee of which is composed almost entirely of converted natives.

He has represented that, for a long period, all missionaries who have arrived in India, have discovered, upon their arrival, that they had previously been deceived; and that the hopes indulged in Europe, of converting the Hindoos, vanish, after an entrance upon the actual work;—a representation which is disproved by the writer's own experience.

He has, in one part of his book, represented the Bibles and tracts circulated by the missionaries, as having produced a very unfavorable excitement of mind among the natives; and in another part of his work, he states that these Bibles and tracts are perused by no one, and are above the comprehension of all.

He has, in one part of his writings, asserted, that the putting a stop to Suttees by coercion is a measure too dangerous to be attempted; and in another part of them, he has declared that the Mahomedan rulers, when in power, did actually suppress the Suttees, and that he is persuaded that the Europeans will not endure them, wherever their power extends.

The foregoing are some of the wrong principles, misrepresentations, and contradictions, contained in the Abbé's book, against missions in India, and animadverted upon in this Reply. The remainder are not recapitulated, and some others have not been at all adverted to partly for the sake of brevity, and partly because it was deemed unnecessary; enough, it is presumed, having been said to satisfy every candid person of the badness of the Abbé's cause.

ANDOVER THEOLOGICAL SEMINARY.

FROM the Triennial catalogue of the Theological Seminary at Andover, just published, it appears that the whole number of young men who have completed their education at that institution from its establishment in 1809 to the present time, is 335. Of this number there were from

Yale College,	83	Union,	9
Dartmouth,	53	Bowdoin,	9
Middlebury,	53	Princeton,	8
Williams,	48	Burlington,	4
Brown,	24	Jefferson, (Pa.)	1
Harvard,	20	Glasgow, (Scot.)	1
Hamilton,	10		

The remaining nine were not educated at any college.

Of the whole number, 165 are marked in the catalogue as settled ministers in different parts of the United States, eight as professors

in our colleges, 25 as missionaries in foreign countries and among the American Indians, and 24 as missionaries to our destitute settlements. The residence and occupation of the remainder, were principally unknown to the compiler of the catalogue.†

The following is a list of the missionaries to foreign countries:—

Gordon Hall,	Bombay.
Adoniram Judson,	Rangoon.
*Samuel Newell,	Bombay.
*James Richards,	Ceylon.
*Edward Warren,	do.
Benjamin C. Meigs,	do.
Daniel Poor,	do.
Alfred Wright,	Choctaws.
Allen Graves,	Bombay.
Cyrus Kingsbury,	Choctaws.
John Nichols,	Bombay.
*Levi Parsons,	Palestine.
Pliny Fisk,	do.
Miron Winslow,	Ceylon.
Levi Spaulding,	do.
Hiram Bingham,	Sandwich Islands.
Jonas King,	Palestine.
Asa Thurston,	Sandwich Islands.
Isaac Bird,	Palestine.
William Goodell,	do.
Daniel Temple,	Malta.
*Samuel Moseley,	Choctaws.
John C. Brigham,	South America.
William Richards,	Sandwich Islands.
Edmund Frost,	Bombay.

The following table shows the number of graduates each year, from the establishment of the Seminary to the present time:—

1809—4.	1815—18.	1820—28.
1810—32.	1816—10.	1821—30.
1811—21.	1817—20.	1822—28.
1812—12.	1818—17.	1823—24.
1813—14.	1819—22.	1824—32.
1814—24.		[New-York Obs.]

BOMBAY.

From a recent volume of Travels, by "A Field-officer of Cavalry."

I WILL not quit Bombay, although so well known a capital, without noticing one striking peculiarity connected with it; and that is, the evident general opulence, industry, and independent manners of the native inhabitants, so far beyond what I have seen in any place belonging to the Presidency at Madras. There are more natives actually riding in their carriages, than Europeans; and many of the very best and most comfortable houses are the property of the former. The principal and most respectable among them, are also occasionally invited to the European parties and amusements; nor do they seem to be treated by our countrymen with their usual ridiculous pride and hauteur. The most respectable class of all is certainly that of the Parsees, with two or three of whom I became slightly acquainted, and was pleased with their appearance and manners, so far removed from the usual Indian meanness and servility. Of the present Governor of Bombay, as a gentleman and man of enterprise

* Dead.

† As it is desirable that a document of this kind should be completed, the alumni of the institution are requested to communicate the necessary information respecting their residence and occupation, to some member of the faculty before September 1827, when a new catalogue will be published.

and talent, it would be difficult to speak in terms too high: he is generally, I may almost say *universally*, esteemed and admired by all who know him: nor can any one gifted with the most moderate share of penetration, pass ten minutes in his society, without feeling the superiority of his understanding, as well as remarking that easy politeness, and gentlemanly freedom of manner, which is alike distant from repulsive haughtiness and unbecoming familiarity. So desirous is he of picking up what information he can collect from all with whom he converses, that his acute and pertinent questions at times almost press themselves forward into a kind of ingenious cross-examination, and require care and collectedness of mind to answer satisfactorily: but his gentleness of manner, and at the same time, evident wish to oblige, easily reconcile his hearers to this slight shade in him, if indeed, in his situation, it can be considered as any shade at all.

ALEXANDER LEITH ROSS.

A LATE number of the Literary and Evangelical Magazine contains a memoir of Alexander Leith Ross, drawn from a Review of his life, in the Edinburgh Christian Instructor, for Nov. 1822. As the example of this young man, in connexion with his success as a scholar, must greatly encourage all, whose duty it is to acquire foreign languages, and may hence be of great use to the missionary and the translator of the Scriptures, we shall, by means of selections and abridgments, give a brief view of his character and acquisitions.

ALEXANDER LEITH ROSS was born in Aberdeen, in 1797. He was the only son of Dr. James Ross, senior minister of that city. By the death of his mother, when he was between four and five years old, he was cast on the care of his father alone. He attended the grammar school of Aberdeen, and enjoyed, at the same time, the advantage of a private tutor. Though his health was delicate, his progress was very respectable. Especial care was taken that he should not be pushed forward beyond what he could completely master. At the age of fifteen he entered Marischal college. He there gained the first prize in Greek. At an early age, he discovered a fondness for natural history, and gradually formed a considerable museum. His progress in mathematics and other sciences was entirely satisfactory. But he formed a decided predilection for the languages.

At the age of sixteen, the Review of Sir William Jones' Persian Grammar in the Eclectic, turned his attention to oriental literature. With no assistance but this Grammar and Richardson's Persian and Arabic Dictionary, he prepared himself for an extensive course of reading in the Persian language. While he was going through the natural philosophy class, he began the study of Hebrew. In 1817, he entered on the study of divinity; and in the year following, he was

engaged by professor Stuart to teach the two Greek classes in the college, to which he voluntarily added a third. In this occupation, he met with distinguished success and acceptance. He early entered on the study of the Chinese language, and pursued it with great eagerness. Having mastered the Latin and Greek, and several of the oriental languages, he next entered on those of modern Europe. The French, Italian, Spanish, Portuguese and German, were an easy acquisition.

In the year 1817, he made a tour in Holland, Flanders and France; and another in 1820, in France, Italy, Switzerland and Germany. Of these he kept journals, which are said to be very interesting. The fatigues which he underwent in the last of these tours, were so great as to overcome his constitution. He caught a severe cold in Germany. As he was returning home, the coach was overturned near Chatham, and he sustained a severe injury. He reached home in a very exhausted state, where he languished about six months, and died on the first of April 1821, when twenty-three years of age.

This extraordinary young man might be said to have known seventeen different languages, besides many others of which he had only a superficial knowledge; and all of these, except Latin and Greek, were acquired in the short space of seven years! Such progress in knowledge is well-nigh unexampled. But it ought to be observed, that his mind did not seem to be a mere store-house, where learning was laid up, without order and arrangement: nor was this wonderful youth a mere prodigy of memory, such as we have sometimes heard of. His faculties appear to have been all in due proportion, and well balanced. Of this, sufficient evidence is afforded by the following extracts from the Diary of his studies.

"1817. Jan. 18. I have been looking at Hindustanee lately: it is very similar to Persian. Indeed a person who is well grounded in Persian and Arabic, may also say that he is master of Hindustanee and Turkish. Some of the sonnets of the Hindoo poet, Souda, are really very pretty, and have much of the fire and energy of Hafiz, the famous bard of Schiraz, though they want that elegance and simplicity which so much distinguish the writings of the Persian poet.

"Jan. 23. I have now almost finished the first book of the Gulistan of Sady, in the original Persian. He is an excellent moral writer; and from all the numerous stories which he gives in his works, he never fails to draw some moral conclusion. Take his works as a whole, he is one of the most elegant and pleasing of Persian writers. A person must know Arabic before he can peruse his works with any pleasure, as he blends this language frequently with his native Persian. His style is simple and unaffected, and, at the same time elegant in a high degree. Near the end of the first book of the Italia Liberata of Trissino, a scene occurs which resembles much the genius of Ferdusi's poetry, &c.

"March 3. I have carefully read Marshman's Dissertation on the Chinese Language

and I find that the acquisition of it, is by no means so formidable, as I have been led to imagine. Indeed, Mr. Marshman says, in the conclusion of his work, that instead of the most difficult, it will be found amongst those most easy of acquisition. A good deal, it is evident, must depend on a knowledge of the two hundred and fourteen keys, of one or other of which every word of the language is compounded. After these are perfectly mastered, and a knowledge of about thirty prepositive and auxiliary characters is acquired, the language lies open to the student. The Chinese language is more adapted to speak to the understanding and the eye, than to the ear; and a sentence in the written character of China, may possess a considerable degree of force, on account of the expressive nature of the character, which loses its beauty in a great degree, by the disadvantage of the translation. Thus the Chinese character expressing *to inquire*, is compounded of two characters, signifying a door and the mouth—literally, mouth-door.

"April 16. I have now gone over Lumsden's Persian Grammar, in two volumes, folio, and Gladwin's Persian Munshee. I have also read twice the *Poeseos Asiaticæ Commentarii*, by Sir William Jones. All succeeding writers have borrowed from Sir William.

"April 25. I have read in Hebrew the whole book of Joshua, and have now begun Judges. I have read a chapter of the Hebrew Bible, and of the Greek New Testament regularly before breakfast, for a considerable time, and hope, by adhering to this plan, to get through, in time, the whole Bible. My studies in Persian have been directed to Hafiz of late. I read some odes every day if possible. In Italian I have been reading a translation of Paul and Virginia; and in Greek the *Anabasis* of Xenophon, which I have nearly finished. In Latin I have read a book of Cicero *De Natura Deorum*, and am busy at present with Virgil.

"Nov. 21. This day was employed in reading Tasso, (*Gerusalemme Liberata*), and the Persian translation of the New Testament by the Rev. Henry Martyn, printed at Petersburg; which, from what I have read of it, appears to be very elegant, and far superior to what we find in Walton's Polyglot. Part of my time was also devoted to the Greek.

"1818. Feb. 21. Read the 24th chapter of first Samuel; continued the Greek exercises; read upwards of fifty lines of the *Iliad*. The time that remained before breakfast was occupied with the *Estelle* of Florian. The greatest part of the forenoon was spent in reading the odes of Hafiz; the remainder was devoted to Tiraboschi and a few odes of Horace. In the afternoon I resumed the study of the Chinese, and finished the elementary characters, which, I think, I have now mastered pretty accurately. I intend, however, to write them over very frequently, to impress them more strongly on my memory. The whole of the evening was devoted to Homer, and the Greek grammar."

The diary of studies is followed by a number of pages of illustrations of Scripture from the Persian, and from ancient traditions and

eastern customs. Next is a neatly written essay, *On the Literature of the Arabs, and the influence which it had on that of Europe*. Then follows an *Account of the Wonders of Creation*, a work originally written in Arabic, by Zechariah Al Carvini. The next article in order, is *Verbal Resemblances between the Oriental Languages and those of other nations*. The following are extracts from this work.

"Sira and Syr, (Icelandic,) signify Lord.

Sar, (Hebrew,) a Prince.

Tsar, (Russian,) title of their Prince.

Sar or Sir, (Persian) Head, Chief.

Σηρ, and, with a Greek termination,

Σηρος, signifies the Sun.

Sira or Syr, name given to the Supreme Being in some Runic monuments.

Sirr, Arabic, any thing pure, excellent, also incomprehensible, mysterious.

Sunya, Sanscrit, the Sun.

Khur, Persian, } The Sun.

Kupos Greek, }

Karn or Kern, Arabic,

Kerne, Tigri in Abyssinia, } A Horn.

Kapas, Greek,

Karn, in Arabic, and Charn in Gaelic, the Top of a Hill.

Tundur, Persian, Thunder.

Dokhter, Persian, } Daughter.

Dochter, Scotch, }

Shal, Persian, Shawl.

Kamis, Arabic, }

Chemise, French, } A Shirt, or inner garment of men."

Camicia, Italian, }

The Reviewer remarks, that in these *Resemblances*, the young writer quotes *sixty-six* different languages and dialects!

We have room for but one of the extracts taken from the Journals kept by Mr. Ross, of his Tours on the Continent. It presents a very striking picture of a Dutch village.

"This little village [Broek] is the most remarkable thing we have yet seen in Holland: every corner of it is kept as clean as it is possible to make it, and the streets are paved with bricks of various colors, which are arranged in the most fanciful figures imaginable. Broek exhibits the Dutch character in perfection. The inhabitants are generally opulent; and here they live separated from the world, and having scarcely any intercourse with society. They have no wish but to continue always in the same state of indolence and inactivity. All the windows that look into the little streets, if indeed they can be called streets, (for a carriage is never allowed to enter them, lest they should be made dirty,) are covered with blinds or closed up by window-shutters. Every house has two doors, one of which is opened only on three occasions, a birth, a death, or a marriage; and no stranger is ever allowed to see the inside of these singular hermitages. With great difficulty we procured access to the garden of one of the principal inhabitants, which we minutely examined. In every direction we found canals, the banks of which were covered with flowers, &c. The trees in the village are cut in the form of fans, and into various other fantastical shapes. In one little garden we observed the boxwood cut into the shape of tables, foxes, peacocks, &c. The doors of one of the houses was finely gilded, and richly embossed. Mr. Ogg told us that a clergyman, who had been but a short time settled in the village, found, to his regret,

the number of his auditors gradually diminish, till at last but a few remained. He redoubled his application to his sermons, and made them as perfect as he could; but all to no purpose. Finding his endeavors to bring back the people ineffectual, he at last asked one of the deacons, what detained his parishioners from church, where, in former times, their attendance used to be so regular? The deacon replied, Our former clergyman always took off his shoes when he went to the pulpit, and if you follow the same plan the people will soon return. The remedy was used, and proved effectual."

It does not appear that Mr. Ross's first promise was very extraordinary. It is then a very interesting question, How did he acquire, in so short a life, a degree of knowledge that would be thought great in an old man? The biography as reviewed does not formally take up this question. A hint, however, is given in the beginning, which throws some light on it. Young Ross doubtless had acquired a passion for learning. The *Diary of Studies* proves this. His mind was continually excited, and carried all its force into every study. This is the true secret of rapid improvement. Under this excitement the student will press on with untiring alacrity, and be surprised at his own progress. It is the remark of the Reviewer that "He [Ross] had a strong passion for almost every useful species of reading, and allotted stated hours for every occupation. He acquired, also, the two excellent habits of *early rising*, and of *copious writing*. Of this latter habit, the manuscripts he left behind him furnish a striking proof. Besides those inserted in the "Remains," there are among his manuscripts, Fragments of Natural History, two small volumes—Extracts from Hyde's *Religio Veterum Persarum*—Miscellaneous Fragments, containing the Chinese Decalogue, the names of the Hindoo Constellations, and Days of the Week, the names of the Persian and Attic Months, and Collections on the affinity between Latin and Greek, and between the two languages and Sanscrit—several volumes and sheets of Translations from the Persian—Persian Idioms, a large volume, the commencement of a work alphabetically arranged—Selections from the Gulistan, in Persian and English, with notes, apparently the beginning of a work intended for publication—several volumes, with Translations and Analyses from Greek Authors. He had also translated, (with the exception of a few of the last pages,) from the German, Professor Bouterwek's volume on the History of Spanish Literature. This he intended to publish with notes of his own."

On the whole it may be said, that a passion for learning—order and method in study—and indefatigable industry, combined, were the cause of the wonderful attainments of this lamented young man. But these were not his highest praise. He made no parade of his learning; he was meek, modest and unobtrusive; and never exhibited his astonishing stores of knowledge, unless when *drawn out* by his company. It is recorded of him, as unequivocal evidence of an amiable disposition, that "acquaintances of his own standing,

not only heard of and witnessed his decided superiority without envy, but seemed to take pleasure in speaking well of him, and in adding always another wreath to his increasing honors."

In short, Mr. Ross was a *decided and zealous Christian*. The following expressions of his religious sentiments and feelings are adduced by the Reviewer in evidence.

"May all my studies and pursuits be directed from above."

"As this day has been set apart for humiliation and prayer, on account of the funeral of our beloved princess Charlotte, I thought it proper to limit my studies to the Hebrew Bible and Greek Testament. May her early and melancholy death make a lasting impression on my mind. May I also be ready; and, when I am called hence, may I be able to exclaim, "Even so, come Lord Jesus."

He thus writes at Geneva. "May that gracious Being, who has hitherto extended over me his protecting arm, still continue to preserve me from the danger to which I may be exposed; prevent me from being seduced by the corrupting influence of foreign manners; and grant me a happy meeting with those friends whom absence has rendered doubly dear unto me! Blessed be his name that I have the privilege of drawing near to him in prayer; and that I have the delightful assurance that he will never forsake those who trust in him."

At Potsdam he says, "This day is the communion in Aberdeen. I could have wished to be present on that interesting occasion. May the everlasting Father strengthen the hands of his ministering servants; and may both they and their flocks derive much consolation from the solemn services in which they are engaged! May this be a day of the right hand of the Most High; and may both pastors and people be washed in that blood which was shed for the remission of the sins of many."

"As one proof (says the Reviewer,) of his decision as to personal character, we reckon it of importance to mention, that, from principle, he was never at a theatre in his life, though he was on some occasions urged to go. His doctrinal opinions were those held by the Protestant Reformers, to whose excellence he bore distinct testimony."

—He was also a warm friend to the cause of Christian charity, and held in admiration the sublime object of the Bible Society.

POWERFUL AGENCY OF THE CHRISTIAN RELIGION.

Extracted from Irving's Orations.

It may be proper to remark that, in the following paragraphs, the writer uses the phrase *divine constitution*, as synonymous with the *Christian religion*. His object is "to show, by three several instances, upon the largest, broadest scale," the perfect sufficiency of this religion "to regenerate the most benighted and the most brutalized of mankind."

Our first instance is taken from the origin and first plantation of our faith in the most

luxurious and vicious quarters of the earth—Rome and Greece, and Jerusalem and the lesser Asia; where it broke the bands of personal interest, and made men generous to the highest pitch of selling all they had, and pouring the price at the apostle's feet; laid low and levelled the dear distinctions of rank and place, bringing the richest with the poorest, the highest with the lowest, to be served at the same tables, and supported out of the same common purse. It nerved afresh the Corinthian dissolved in pleasure, humbled the towering pride of the Athenian, tamed the boldness of the warlike Roman, straightened the crooked ways of the cunning Asiatic, opened the selfish heart of the vain-glorious Jew, and knocked off the fetters of superstitious idolatry from them all, unsealing the darkened eye and restoring the abused mind of religion; in doing which it peacefully set fraud and opposition at nought, until it fairly overran the nations, and seated itself in the high places of their hearts, of their lives, and of their laws.

Our second instance is taken from the Reformation, when the divine constitution smote asunder religious and civil bonds, and set many nations free, as it were, at a single stride; in little more than the lifetime of a man, restoring England, Scotland, Holland, half of Germany, and the Scandinavian nations, to a free use of the faculty of thought, which ten centuries of cunning arts had been employed to shackle. The nations shook themselves as from a sleep; the barbarous, ferocious people, took on piety and virtue, and the sacred sense of human rights. The Hollander roused him from his torpid life amongst his many marshes, and beat the chivalry of haughty Spain from his shores, defeating the conqueror of a new world. The German burgher braved his emperor, though followed by half the nations, and won back his religious rights. The English, under their virgin queen, offered up the Armada, most glorious of navies, a sacrifice to the Lord of Hosts. And of my beloved native country—whose sufferings, for more than a long century, do place her in a station of honor second only to the Waldenses in the militant church, and whose martyrs (alas! that they should have been to Episcopal pride and Protestant intolerance!) will rank on the same file with those of Lyons and Alexandria in the primitive church—of her regeneration by the power of religion I can hardly trust myself to speak. Before that blessed era she had no arts but the art of war; no philosophy; no literature, save her songs of love and chivalry; and little government of law. She was torn and mangled with intestine feuds, enslaved to arbitrary or aristocratic power, in vassalage or in turbulence. Her soil niggard, her climate stern, a desert land of misty lakes and hoary mountains. Yet, no sooner did the breath of truth from the living oracles of God breathe over her, than the wilderness and the solitary plain became glad, and the desert rejoiced and blossomed like the rose. The high-tempered soul of the nation—the "*ingenium perfervidum Scotorum*"—which had roused itself heretofore to resist invasions of her sacred soil and spoil the invader's border, or to rear the front of

rebellion and unloose warfare upon herself, did now arise for the cause of religion and liberty—for the rights of God, and the rights of man. And, oh! what a demonstration of magnanimity we made. The pastoral vales, and upland heaths, which of old were made melodious to the shepherd's lute, now rung responsive to the glory of God, attuned from the hearts of his persecuted saints. The blood of martyrs mingled with our running brooks; their hallowed bones now moulder in peace within their silent tombs, which are dressed by the reverential hands of the pious and patriotic people. And their blood did not cry in vain to heaven for vengeance. Their persecutors were despoiled; the guilty race of kings were made vagabonds upon the earth. The church arose in her purity like a bride decked for the bridegroom; religious principles chose to reside within the troubled land; and they brought moral virtues in their train, and begot a national character for knowledge and industry and enterprise, for every domestic and public virtue, which maketh her children ever an acceptable people in the four quarters of the earth.

Our third instance of the power dwelling in the divine constitution to renovate a people, and make them great and good, is taken from the present times, and may be seen in almost every missionary station over the earth. These, the apostles, the true dignitaries of the modern church, have addressed their undertaking to the lowest and most degraded of their species; the West Indian slave, who is bought, and sold, and fed for labor, and differeth only from the ox, in that he is not stalled for the butcher's knife; the Greenlanders, in whose misnamed region the green of nature doth rarely bloom; the treacherous islanders of the South Seas; the Hottentots, whose name hath grown proverbial as the extreme limit of ignorance. I speak to the dispassioned and well-informed, not to self-sufficient bigots, who will not stoop to peruse the narratives of such low-bred men, nor degrade themselves to turn from the magazines of wit and fashion to the magazines of methodism and religion—I speak to honest hearted men, who love the improvement of their species, however promoted, and crave of their justice to acknowledge how the constitution of divine truth, when adopted by these rudest people, hath brought out the thinking and the feeling man from the human animal, as pure metal is brought out of the earthy ore, or pearly honey droppeth from the waxen comb; how the souls of the converts become peopled with a host of new thoughts and affections, and the missionary village with a hive of industrious, moral, and peaceful citizens, dwelling in the surrounding wastes of idolatry and wickedness, like the Tabernacle of God in the wilderness of Sin. Also, how the missionaries have come into contact with the high places of power, and reformed the palace of the king, and pacified the spirit of warriors, and made bloodshed to cease. Also, how, in our colonies, the planters, whom long residence among slaves, had dispossessed of British spirit, have come at length to acknowledge the humble missionary, and honor him for the sake of the good

fruits of his labors. Thus, as in the first ages, this constitution which God hath given to the earth is still continuing to advance its subjects into a new sphere of being, from the animal to the spiritual, to disarm the opposition of its foes, and to triumph peaceably over the earth.

That religion, pure and undefiled, if brought into the same contact with the ignorant and degraded classes of our country, would work the same humanizing and dignifying effects, we do therefore consider as established by both methods of proof, from the nature of the thing, and the frequent experience of the fact. In those three instances, there is every degree and form of human society which the world hath seen. The refined luxury of the classical, the feudal wildness of the Gothic, the darkness and ferocity of the savage, all brought under, pacified and meliorated by the spiritual arts of the divine government. And if there remain any one so unreasonable as still to misgive of its prevailing equally against the abounding ignorance and iniquity of our lower classes, I have the very fact to appeal to, the successful experiment in the hands of the Wesleyan Methodists. They have grappled with the most irreducible case of the problem, and fairly resolved it. Not in England—perhaps not in the wide world—was there a more ignorant, dissipated and ferocious people, than the colliers of the West and North, to whom the Wesleyans addressed the Gospel of Christ with the most distinguished success; in every case working a reformation upon every individual who joined himself to their communion. And not only amongst them have they succeeded, but amongst the lower classes, in general, through all the varied conditions of their life, and all the varied aspects of their ignorance.

American Board of Missions.

LETTER FROM THOMAS HOPOO TO REV. HERMAN DAGGETT.

From the New Haven Religious Intelligencer.

Kiruah, (Owhyhee,) Dec. 22, 1823.

To my much loved and revered Father, who taught me to know Jesus Christ, the God of heaven. Great is my affection towards you, my best friend in America; but greater is my love to Jesus, who is in heaven. I remember and regard what you said to me, when I was at your house; 'Thomas, be patient, be faithful, be much in prayer to God, that your benighted countrymen may be saved by Jehovah.'

Jehovah has heard our prayers to him, that this land of darkness might be enlightened by him, and that this people might know the salvation of Jesus Christ. I am here patiently, and I hope faithfully, laboring among them, and teaching them the Gospel of salvation, that their souls may be quickened by Jesus from the dust of sin and death.

It rejoices my heart very much, to speak often to them about the salvation of Jesus Christ, that they also may behold the glory of Jehovah, the everlasting God. Is there any

other business of life so good and so great as this? No: there is no other service like that of Jesus Christ our Lord. Through him we must be saved: through him we shall arrive at heaven: there we shall see his glory, in the kingdom of his Father.

I am here, on Owhyhee, diligently publishing the word of God to the people, that they may understand the Gospel of Jesus Christ, the Redeemer of men. I was at Woahoo some time, teaching the palapala (reading and writing) to the people of one of the chiefs. After this, I was sent to Owhyhee by the missionaries, to teach Kuakini, (or Governor Adams, as he is sometimes called,) the principal chief on the island, and to teach his people, the men, and the women, and the children of Kiruah.

I had been on Owhyhee a little more than a year, when Mr. Thurston arrived at Kiruah, with his family. The governor of Owhyhee has built a meeting-house at Kiruah, and on the tenth of this month, it was solemnly dedicated to the worship of Jehovah. On this interesting occasion, the Rev. Mr. Thurston preached from this text—Haggai 1:7,8. "Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

All the chiefs of these islands are pleased with Mr. Thurston, because he preaches to them the good word of God. He is very faithful and diligent in telling the people about the great God of heaven. He is a very good preacher in the language of Owhyhee, and points out to us the straight and narrow way, that our souls may arrive at heaven, through Jesus Christ. He is the only minister on Owhyhee, at the present time. The governor likes Mr. Thurston, because he understands the native language; and he also speaks it almost as well as one of the people.

In a few days, I expect to commence a school in the native language. Some already know how to read and write. The number of my scholars, at Kiruah, the last year, was 120. By and by, I shall have 40 more scholars at Kiruah, which will make 160. There is one of my scholars, who, I think, is born again. His name is Kelou, or Kamakau.—He is a chief, and lives at Kaawaroa Bay, at the place where Captain Cook was killed. I have instructed him in the word of God. By and by, perhaps, he will be a minister. He is a good chief. He prays continually to God for you all, who live in the Christian land, that you may all be saved through Jesus Christ.

I will tell you something about the governor of Owhyhee. His desires after God are not very great. By and by, perhaps, he will turn his thoughts to Jesus. I pray with him and his family every night and morning. He wrote to Mr. Thurston, to send Thomas to pray with him, that he might be saved through Jesus Christ. I think also that Kapiolani, a chief woman of Owhyhee, loves God, and loves Jesus Christ. She is continually hoping to go to heaven through Jesus Christ.

My old father too, loves the Lord Jesus Christ. He thinks much about the great God. He rejoices at the thoughts of going to heaven when he dies. Jesus Christ is the continual

object of his desires. He thinks about him by night and by day. He is almost the only object of his heart's desire, in these his last days. He wants very much to go to Jesus in heaven, that he may quickly see the glory of Jehovah. I am satisfied that he finds evidence of piety in his own heart; and I rejoice also that he has found Jesus. I call on my friends to rejoice with me.

By and by, the eyes, and limbs, and bones, of the missionaries will be worn out, in laboring for the good of this people. By and by, perhaps, the people of these islands will go before some of the people in America, who have the Gospel and believe it not. Perhaps they will get to heaven, and leave some of you behind. What will become of you, if you do not love Jesus, when the great day of judgment shall come, when Jesus shall come in the clouds of heaven, with his angels! What will you do then? What will you say? Lord Jesus, have mercy on the unbelievers in America.

Mr. and Mrs. Thurston send their kind regards to Mr. and Mrs. Daggett, wishing to be prayerfully remembered, with their little ones.

I am yours, the same as ever,

THOMAS HOPOO.

ANNIVERSARIES.

In the course of the week succeeding the annual meeting of the Board in September, the Corresponding Secretary attended the meetings of Societies auxiliary to the Board, as follows:

On Monday afternoon, Sept. 20th, a special meeting of the Hartford County Foreign Mission Society was held in the conference room of the North Church, Hartford, at which the Treasurer, James R. Woodbridge, Esq. made a report of the monies, which had been received by him and remitted to the Treasurer of the Board the past year. As the annual meeting of this Society was near at hand, it is thought best to omit the list of officers, and the amount collected and transmitted, till the accounts for the year shall be closed.

Addresses were made by the Corresponding Secretary, and the Rev. Mr. Linsley, of Hartford.

The annual meeting of the Farmington Branch of the Hartford County Society was held at Farmington, Tuesday, Sept. 21st. The account of the Treasurer was exhibited and the sum collected; viz. \$603:60 was then paid over. This Branch embraces twelve associations in the towns of Farmington, Southington, Bristol, and Burlington. The officers for the year ensuing are

Rev. William Robinson, *President*.

Rev. Messrs. Noah Porter, Harvey Bushnell, Bela Kellogg, David L. Ogden, Jonathan Cone, and

Erastus Clapp, *Vice Presidents*.

Horace Cowles, Esq. *Secretary*.

Col. Martin Cowles, *Treasurer*.

On Wednesday afternoon, Sept. 22nd, the annual meeting of the Auxiliary Foreign Mission Society of Middletown and the Vicinity was held at Middletown. The Treasurer exhibited his account. The amount remitted to the Board, in the course of three months, was \$462:02.

The officers elected were

Rev. John R. Crane, *President*.

Rev. Messrs. David Smith, Joel West, David Selden, Harvey Talcott, Joshua L. Williams, and Stephen Hays, *Vice Presidents*.

Richard Rand, Esq. *Secretary*.

Richard Hubbard, Esq. *Treasurer*.

The annual meeting of the Auxiliary Foreign Mission Society of the Middlesex [Clerical] Association, was held at Saybrook, (parish of Pettipaug,) on Thursday afternoon, Sept. 23rd. The Treasurer's account was exhibited, and the collections paid over; viz. \$331:38.

The returns were not complete. It was supposed that the sum raised by the Society the first year would be not far from \$500. The President introduced the business of the meeting with an appropriate address.

The officers for the year ensuing are,

Rev. Frederic William Hotchkiss, *President*.

Rev. Joseph Vaill, and Joseph Silliman, Esq. *Vice Presidents*.

Rev. Aaron Hovey, *Secretary*;

Clark Nott, Esq. *Treasurer*.

The Foreign Mission Society of Tolland County, held its annual meeting at Hebron, Tuesday Sept. 28th, in connexion with the meeting of the Consociation of that county. The Rev. Diodate Brockway preached an impressive sermon from Gal. 4:18. *But it is good to be zealously affected always in a good cause.*

The Society expressed its entire approbation of the plan of the Prudential Committee, which agents of the Board are now employed in executing.

At each of the above-mentioned meetings the Corresponding Secretary made an address. The following topics, with others, were introduced into some one or more of these addresses; viz. the *obligations* of Christians to send the Gospel to the heathen, arising from the nature of Christianity, the dictates of benevolence, the example of Christ, the example of the Apostles, the commission of Paul, and the command of our Savior;—the

encouragements to send the Gospel, as derived from the promise of Christ, the early propagation of Christianity, its subsequent extension, the actual success of modern missions, the peculiar facilities of the present day, and the inviting calls of the heathen themselves;—the need of the Gospel to the heathen, as apparent from Scripture, and from the present condition of the world; and the manner in which Christians of America were to show their attachment to this cause.

The Christian public, so far as can be gathered from the experiment already made, are gratified with the attempt to enlist all friends of missions and of the Bible, in the great design of preaching the Gospel to every human being.

The Auxiliary Society of the Western district of New Haven County, Conn. held its annual meeting at Woodbridge, Oct. 7th. The receipts for the year (exclusive of clothing, valued at \$30,95,) were \$229,55. The officers for the ensuing year, are as follows:

Rev. Jeremiah Day, D. D. LL.D. President of Yale College, *President*.

Rev. Bezaleel Pinneo, Dea. Frederick Hotchkiss, Hon. Abel Wheeler, and Nathaniel Richardson, Esq. *Presidents*.

Rev. Erastus Scranton, *Secretary*.

Rev. Jason Allen, *Treasurer*.

Col. William Fenn, *Auditor*.

Rev. B. Pinneo, Rev. E. Scranton, and Col. Wm. Fenn, *Directors*.

Two or more Agents were chosen from each of the ecclesiastical societies within the limits of the Auxiliary Society.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. *Worcester County*, Sutton, Gent. Asso. Rev. Edmund Mills, *Pres.* Stephen Stockwell, *V. Pres.* Dr. David Marsh, *Sec.* Palmer Marble, *Treas.* 5 coll.—Lad. Asso. Mrs. Edmund Mills, *Pres.* Miss Lucy Morse, *Sec.* and *Treas.* 4 coll. Formed Sept. 1.

Northbridge. Lad. Asso. Miss Sarah Fletcher, *Pres.* Miss Arespy Parsons, *V. Pres.* Miss Lydia Tuft, *Sec.* and *Treas.* 4 coll. Formed Sept. 2.

Oxford. Gent. Asso. Rev. Ebenezer Newhall, *Pres.* Peter Butler, *V. Pres.* Abisha Larned, Esq. *Sec.* Peter Shunway, Jr. *Treas.* 7 coll. Formed Sept. 23.—Lad. Asso. Mrs. Ebenezer Newhall, *Pres.* Mrs. Abigail Plummer, *V. Pres.* Mrs. Stearnes Witte, *Sec.* Mrs. Ira Barton, *Treas.* 6 coll. Formed Sept. 30.

Uxbridge. Lad. Asso. Mrs. Sylvia Willard, *Pres.* Miss Sophia Whipple, *V. Pres.* Miss Elizabeth Judson, *Sec.* Miss Sarah Judson, *Treas.* 6 coll. Formed Oct. 3.

Western. Gent. Asso. Rev. Munson C. Gaylord, *Pres.* Oliver Bliss, *V. Pres.* Levi Brown, *Sec.* Edmund Mayo, *Treas.* 7 coll. Formed Sept. 16.—Lad. Asso. Mrs. M. C. Gaylord, *Pres.* Mrs. John Patrick, *V. Pres.* Miss Lucy Bliss, *Sec.* Miss Mary Patrick, *Treas.* 7 coll. Formed Oct. 5.

Shrewsbury. Gent. Asso. Rev. George Allen, *Pres.* Nathan Pratt, *V. Pres.* David Brigham, Esq. *Sec.* Joseph Nurse, *Treas.* 7 coll. Formed Oct. 5.

West Boylston. Gent. Asso. Rev. John Boardman, *Pres.* Paul Goodale, *V. Pres.* Alpheus Fisher, *Sec.* Francis Davis, *Treas.* 4 coll. Formed Oct. 8.

Ward. Gent. Asso. Rev. Enoch Pond, *Pres.* Joseph Stone, Esq. *V. Pres.* Alva Drury, *Sec.* Dea. Israel

Stone, *Treas.* 4 coll.—Lad. Asso. Mrs. Elizabeth Bailey, *Pres.* Mrs. Jonathan Rice, *V. Pres.* Miss Mary Rice, *Sec.* Miss Eliza Cary, *Treas.* 4 coll. Formed Oct. 12.

Hampshire County. Ware. Lad. Asso. Mrs. Samuel Ware, *Pres.* Mrs. Rufus King, *V. Pres.* Mrs. Thomas Snell, *Sec.* Mrs. Eli Snod, *Treas.* 11 coll.

Enfield. Lad. Asso. Mrs. Eleazar Pomeroy, *Pres.* Mrs. Nathan Weeks, *V. Pres.* Mrs. Hosea Hooker, *Sec.* Miss Rosetta Lyon, *Treas.* 5 coll. Formed Sept. 13.

Greenwich. Gent. Asso. Rev. Joseph Blodgett, *Pres.* Joshua Pomeroy, *V. Pres.* Maj. John Warner, *Sec.* Amos Tenney, *Treas.* 7 coll.—Ladies Asso. Mrs. Joseph Blodgett, *Pres.* Mrs. Andrew Sears, *V. Pres.* Mrs. Joshua Pomeroy, *Sec.* Mrs. Amos Tenney, *Treas.* 7 coll. Formed Sept. 14.

Hampden County. Wilbraham. *South parish*. Gent. Asso. Rev. Moses Warren, *Pres.* Dea. John B. Morris, *V. Pres.* Dea. Wilder C. Pease, *Sec.* Mr. Robert Sessions, Jr. *Treas.* 4 coll.—Lad. asso. Miss Lydia Warren, *Pres.* Miss Hannah Sessions, *V. Pres.* Miss Harmonia Wood, *Sec.* Miss Sarah Morris, *Treas.* 4 coll. Formed Oct. 4.

North parish. Gent. Asso. Rev. Ebenezer Brown, *Pres.* Dea. Aaron Woodward, *V. Pres.* Maj. William Clark, *Sec.* Dea. Moses Burt, *Treas.* 6 coll. Lad. Asso. Mrs. Ebenezer Brown, *Pres.* Mrs. William Clark, *V. Pres.* Mrs. Chester Moody, *Sec.* Mrs. Moses Burt, *Treas.* 6 coll. Formed Oct. 7.

Longmeadow. Gent. Asso. Rev. Baxter Dickinson, *Pres.* Dea. Gideon Burt, *V. Pres.* Mr. Jonathan Ely, *Sec.* Mr. David Booth, Jr. *Treas.* 6 coll. Formed Oct. 11.

Springfield. Gent. Asso. Rev. Samuel Osgood, *Pres.* Hon. John Hooker, *V. Pres.* Frederic A. Packard, *Sec.* Hon. George Bliss, *Treas.* 21 coll.—Lad. Asso. Mrs. John Hooker, *Pres.* Mrs. Solomon Warriner, *V. Pres.* Miss Margaret Bliss, *Sec.* Miss Catharine Lombard, *Treas.* 15 coll. Formed Oct. 17.



DEATH OF MR. MOSELEY.

It has become our duty, in the all-wise, though mysterious, providence of God, to announce the death of Mr. SAMUEL MOSELEY, at Mayhew, in the Choctaw nation. He died of a bilious fever, on the 11th of September.—Mr. M. completed his theological studies at the Seminary in Andover, three years since, and had spent most of the past year on missionary ground. He died happily, in the faith of the Lord Jesus, to whom he was eminently devoted.

Poetry.

From Cunningham's Morning Thoughts:

THY KINGDOM COME.

WHEN my sad heart surveys the pain
Which weary pilgrims here sustain,
As o'er the waste of life they roam;
Oppressed without, betrayed within,
Victims of violence and sin,
Shall I not cry, 'Thy kingdom come?'

And when I know whose strong control
Can calm and cheer each troubled soul,
And lead these weary wanderers home;
Can lodge them in a Father's breast,
And soothe this weary world to rest,
Shall I not cry, 'Thy kingdom come?'

O rise, the Kingdom of the Lord!
Come to thy realms, immortal Word!
Melt and subdue these hearts of stone.
Erect the throne which cannot move;
Stretch forth the sceptre of thy love,
And make this rebel heart thine own.